

THE
HISTORY
OF THE
ARTS and SCIENCES
OF THE
ANTIENS.

Under the following HEADS:

VOL. I.	Metaphysics, Philosophy, Cosmology, Law.
VOL. II.	VOL. IV.
ANTICULTURE, LITERATURE, ARCHITECTURE, MUSIC, DANCE, PAINTING, MUSEUM, AND THE MILITARY.	Metaphysics and Physics, FETTER, SCIENCE, COSMOLOGY, ANATOMY, MATHEMATICS, GEOGRAPHY, ASTRONOMY, ASTRONOMY, ASTRONOMY, GEOGRAPHY, NAVIGATION, AND COSMOLOGY.
VOL. III.	
GRAMMAR, PEDAGOGY, ETHICS, POLITICS.	
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POLITICS, HISTORY, ETHICS, POLITICS.	

By M. ROLLIN, late Principal of the University
of Paris, and Professor of Eloquence in the Royal
College, and Member of the Royal Academy of Inscriptions
and Belles Lettres.

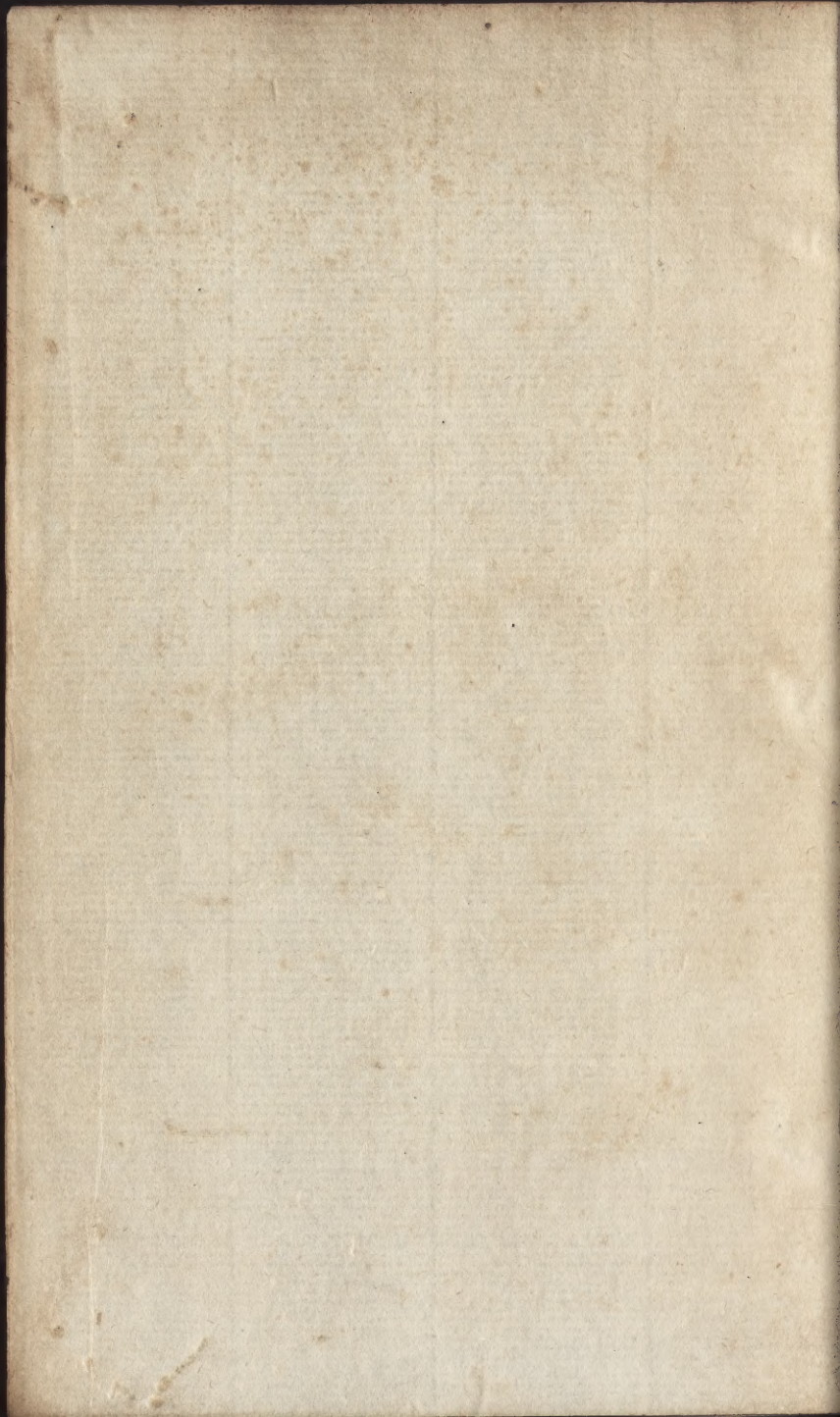
Translated from the FRENCH.

Illustrated with Fifty-two Copper Plates, representing the Civil
and Military Architecture of the ANTIENS, their
Temple, and the Engineering of War, Painting, &c.

VOL. IV.

LONDON:

Printed by JOHN and PAUL Knapton, at the
Press, in Ludgate-Street. MDCCLXXIII.



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PAINTING, MUSICK, the ART MILITARY.

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METAPHYSICS and PHYSICS,
PHYSIC, BOTANY, CHYMISTRY,
ANATOMY, MATHEMATICS,
GEOMETRY, ASTRONOMY,
ARITHMETIC, GEOGRAPHY,
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Vol. XXIX.	Vol. XXIX.
Vol. XXX.	Vol. XXX.

By Mr. ROLLIN, late President of the University
of Paris, now Professor of History in the Royal
College and Academy of History in the
Paris and Belles Lettres.

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T H E

Author's Advertisement

T O T H E

R E A D E R.

I AM at length come to the end of a Work, which has wholly employed me during several years. I cannot, in concluding it, help expressing my gratitude to the public, for the favourable reception which they have given it. I have experienced a goodness and indulgence from it, which have surprized me, and which I assuredly did not expect. I have found the same disposition amongst strangers as at home, and have received marks of their approbation, which would do me great honour, if I were permitted to make them public.

I must believe, and I cannot deny it, that a work which has had the good fortune to please so many persons, cannot be bad. But I must also acknowledge, that the glory of it does not entirely belong to me. Every body knows, that the substance of all I have wrote is extracted from Antient Authors, both Greek and Roman, who have been the admiration of all ages, and have supplied me with the facts, reflections, thoughts, turns of expression, and often expressions themselves from

ADVERTISEMENT.

the beauty and energy of those that occurred. The translations which we have of many of these historians have been of great use to me, and have saved me abundance of time and trouble, because in comparing them with the originals, I usually found very little to alter. I have taken the liberty, and, as it seems to me, without giving offence, to enrich my Work with abundance of fine passages, that suited my subject, from the writings of the Moderns; and I shall do the same in the Roman History. But what has been of the greatest assistance to me in my labour, and has contributed most to put it into a condition not to displease the public, are the remarks of some friends of a refined and exquisite taste, who have had the patience to read and criticize my writings before they appeared, almost as enemies; in which they have spared me abundance of faults. It is plain then, every thing brought to account and fairly considered, that much of the praise, which my work may have acquired, is to be retrenched in respect to me. And accordingly I pretend to no other advantage from it, than that of animating myself the more in pursuing the new task of the Roman History, upon which I am now beginning to enter.

However that be, this Work is at length finished. At the end of this volume the reader will find two tables, the one chronological, the other of contents. There is * an inconvenience in the last, which it was not possible

* *This inconvenience is rectified in the Translation.*

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to avoid, upon account of the different editions, of which the pages were not always the same, and do not answer each other exactly. I have remedied this to the best of my power, by the Note which I have prefixed to the Index, where I have marked the principal differences between the first and the following impressions, as to the number of pages. The alterations, which have been made in the latter, are neither many nor considerable: they however render the latter editions more correct than the first. I ought for that reason to make my excuse to those who had bought the first: but I could not dispence with taking the advantage of part of the good advice which my friends thought fit to give me.

The editions, as well of my treatise upon the *Belles Lettres* as of the Antient History, in Quarto, will, I hope, be published in a year. In the latter, the reader will find maps, that are absolutely necessary to the understanding of the history. They are not in the edition in Twelves; but to supply that defect, when the Quarto edition is finished, those * maps will be collected and bound up in a small volume commodiously enough, which such as please may have. Justice and gratitude require, that I should not deprive those who have bought the edition in Twelves, and to whom the success of this work is owing, of that advantage.

* For the accommodation of the English reader, these maps will be engraved and published by J. and P. Knapton, soon after the originals are done at Paris.

ADVERTISEMENT.

1738.

I hope also to give the public the * first volume of the Roman history before September next. In order to forward the composition of that work, I thought it proper to refer the care of the two tables, with which the Antient History concludes, entirely to persons, who were pleased to take it upon themselves. For want of other qualities, I value myself upon being willing to serve the Public, and I heartily devote my whole time to it, to which it has acquired a just right by all the favour it is pleased to express for me.

** Both the first and second volumes of the Roman History have since been published, and a Translation of them is now in the press, printed for J. and P. Knapton.*

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BOOK THE TWENTY-SIXTH

Continued.

CHAPTER III.

*Opinions of the antient philosophers concerning the
METAPHYSICS and PHYSICS.*

I HAVE already observed that the Metaphysics were included in the Physics of the antients. I shall examine four points in them. The existence and attributes of the Divinity ; the formation of the World ; the nature of the Soul ; and the effects of Nature.

ARTICLE. I.

Of the existence and attributes of the Divinity.

THE opinions of the antient philosophers concerning the Divinity may be reduced to three principal points or questions. 1. Whether the Divinity exists ? 2. What is his nature ? 3. Whether he presides over the government of the world, and makes the affairs of mankind his care ?

Before I enter into the chaos of philosophical opinions, it will not be improper to explain in few words the state of the belief of the whole world in respect to the Divinity, as the philosophers found it, when they first began to introduce their maxims upon this point by the sole method of *reasoning* ; and to slight the common and popular belief of all the nations of the universe, even to the most

barbarous, which had supported itself in a constant and uniform manner by *tradition* alone.

Before the philosophers, the whole world agreed in believing a Supreme Being, omnipresent, and attentive to the prayers of all who invoked his name in whatsoever condition they might be, in the midst of desarts, in the violence of storms at sea, and in the gloom of dungeons; so good as to concern himself for the misfortunes of men, with power to deliver them out of them: the dispenser of victory, success, abundance, and every kind of prosperity: the arbiter of the seasons, and of the fecundity of man and beast: presiding at the conventions and treaties made either between kings or private persons: receiving their oaths, exacting the execution, and punishing with inexorable severity the least violation of them: giving or taking away courage, presence of mind, expedients, good counsel, and attention and docility to wise advice: protecting the innocent, the weak, and the injured, and declaring himself the avenger of oppression, violence, and injustice: judging kings and nations, deciding their lot and destiny, and assigning with absolute power the extent and duration of kingdoms and empires.

Such were part of the thoughts which men generally had of the Divinity, even in the midst of the darkness of Paganism, which may serve as a summary of the ideas they had derived from an universal and perpetual tradition, undoubtedly as antient as the world, upon this head. That this is true, we have incontestable proofs in the poems of Homer, the most venerable monument of Pagan antiquity, and which may be considered as the archives of the religion of those remote times.

S E C T I.

Of the existence of the Divinity.

THE philosophers were much divided concerning different points of philosophy, but they all agreed in respect to the existence of the Divinity, except a very small number, of whom I shall soon speak. Though these philosophers, by their enquiries and disputes, added nothing at bottom to what all nations believed before them upon this head, those enquiries and disputes cannot however be said to be useless. They served to confirm mankind in their antient belief, and to obviate the pernicious subtilties of those, who would attack it. The union of so many persons generally esteemed for the solidity of their sense, their indefatigable application to study, and the vast extent of their knowledge, added new weight to the common and antiently received opinion concerning the existence of the Divinity. The philosophers supported this opinion with many proofs, some more subtle and abstracted, and others more popular and obvious to the understanding of the vulgar. I shall content myself with pointing out some few of the latter kind.

The constant and general concurrence of men of all ages and countries in the firm belief of the existence of the Divinity, seemed to them an argument, to which it was impossible to object any thing with sense or reason. The opinions that have no other foundation but vulgar error and credulous prejudice, may indeed continue for some time, and prevail in certain countries: but soon or late they give way, and lose all belief. * Epicurus founded the

* Epicurus solus vidit primum esse deos, quod in omnium animis eorum notionem

impressisset ipsa natura. Quæ est enim gens, aut quod genus hominum, quod non habeat

the proof of the existence of the gods, upon nature's having stamp'd the idea of them on every mind. Without the idea of a thing, said he, we can neither conceive, speak of, nor dispute about it. Now what people, what kind of men, have not an idea, a notion of gods, independently of all learning? That is not an opinion derived from education, custom, or any human law; but the firm and unanimous belief of all mankind: it is therefore from notions implanted in our souls, or rather innate, that we conceive there are gods. Now all judgments of nature, when universal, are necessarily true.

Another argument, which the philosophers more frequently used, because evident to the most simple, is the contemplation of nature. The least practised in reasoning may at a single view discover him, who paints himself in all his works. The wisdom and power he has shewn in all he has done, shew themselves, as in a glass, to such as cannot contemplate him in his proper idea. This is an obvious and popular philosophy, of which every man void of passion and prejudice is capable. The heavens, earth, stars, plants, animals, our bodies, our minds, all argue a mind superior to us that exists as the soul of the whole world. When we consider with some attention the frame and architecture of the universe, and the just proportion of all its parts, we discover at the first glance the footsteps of the divinity, or, in better terms, the seal

sine doctrina anticipationem
quandam deorum? quam ap-
pellat *πρόληψιν* Epicurus, id est
anteceptam animo quandam
informationem, sine qua nec
intelligi quidquam, nec quæri,
nec disputari possit—Cum ergo
non institutio aliquo, aut more,
aut lege sit opinio constituta,

maneaturque ad unum omnium
firma consensus, intelligi ne-
cessè est esse deos: quoniam
infinitas eorum, vel potius in-
natas cognitiones habemus. De
quo autem omnium natura con-
sentit, id verum esse necessè
est. *Ibid.* l. i. n. 43, 44.

of God himself impressed upon all things called the works of nature.

“ Can one, said Balbus in the name of the ^{De nat.}
 “ Stoics, behold heaven, and contemplate what ^{deor. l. 2.}
 “ passes there, without discerning with all possible ^{n. 4, 5.}
 “ evidence, that it is governed by a supreme di-
 “ vine intelligence? Whoever should doubt it,
 “ might as well doubt, whether there be a sun.
 “ The former is more visible than the latter. This
 “ conviction, without the evidence that attends it,
 “ would never have been so fixed and permanent :
 “ it would not have acquired new force by length
 “ of time; it would not have been able to resist
 “ the torrent of years, and to have passed through
 “ all ages down to us.

“ If there be, said Chrysippus, things in the ^{Ib. l. 2.}
 “ universe, that the wit, reason, strength, and ^{n. 16.}
 “ power of man are not capable of effecting, the
 “ Being that produces them is certainly better
 “ than man. Now man could not form the
 “ heavens, nor any thing of what we see invaria-
 “ bly regular. There is however nothing better
 “ than man, because he alone possesses reason,
 “ which is the most excellent thing he can possess.
 “ In consequence the Being that made the universe
 “ is better than man. Wherefore then should
 “ we not say, that Being is a God ?”

To what blindness, or more properly, to what excess of stupidity must men have been abandoned, who could chuse to attribute such stupendous and inconceivable effects to mere chance, and a fortuitous concourse of atoms, rather than to the infinite wisdom and power of God ?

“ Is it not amazing,” cries Balbus in speaking ^{Ib. l. 2.}
 of Democritus, “ that there ever should be a man, ^{n. 93.}
 “ who could persuade himself, that certain solid
 “ and individual bodies set themselves in motion
 “ by their natural weight, and that from their for-
 “ tuitous concourse a world of such great beauty

“ was formed? Whoever believes this possible,
 “ might as well believe, that if a great number of
 “ characters of gold, or any other substances, re-
 “ presenting the * one and twenty letters, were
 “ thrown upon the ground, they might fall dis-
 “ posed in such order, as to form the annals of En-
 “ nius legibly.”

The same thing may be said of Homer's Iliad. Who could believe, says the Archbishop of Cambray, in his admirable treatise upon the existence of God, that a poem so perfect was not composed by the efforts of a great poet's genius; but that the characters of the alphabet having been thrown in confusion, a cast of mere chance, like one of dice, disposed all the letters exactly in the order necessary for describing so many great events in verses full of harmony and variety; for placing and connecting them all so well together; for painting each object in the most graceful, most noble, and most affecting colours conceivable; and lastly, for making each person speak according to his character in so natural and pathetic a manner? Let a man reason and subtilize ever so long, he will never persuade a person of sense, that the Iliad had no other author but chance. Wherefore then should this man of sense believe of the universe, which without doubt is still more wonderful than the Iliad, what his reason would never permit him to believe of that poem?

In this manner all the most famous sects explained themselves. Some philosophers, as I have said before, but very few, undertook to distinguish

* *The president Eoubier, in his learned dissertation, De priscis Græcor. & Latin. literis, printed at the end of Montfaucon's Antiquities, has shewn, that the antient Romans had only these sixteen letters; A. B.*

C. D. E. F. I. K. L. M. N. O. P. R. S. T. *The five others, added in the time of Cicero, were G. Q. U. X. Z. without reckoning H, which was less a letter, than a note of aspiration.*

themselves from the rest by peculiar opinions upon this subject. Abandoned to the feeble force of reason, in their attempts to fathom the nature and essence of the Divinity, and to explain his attributes, and without doubt dazzled with the lustre of an object, of which the human eye cannot sustain the radiance, they lost themselves in their enquiries, and from doubting at first the existence of the Divinity, proceeded so far by degrees as to deny it. But the people, who did not enter into these philosophical subtilties and refinements, and adhered solely to immemorial tradition, and the natural notion implanted in the hearts of all men, rose up vigorously against these teachers of atheism, and treated them as the enemies of mankind.

PROTAGORAS having began one of his books with these words: *I neither know whether there are gods, nor what they are*; the Athenians banished him not only from their city, but their territory, and caused his works to be publicly burnt. De nat. deor. l. 1. n. 63.

DIAGORAS did not confine himself to doubting: he plainly denied that there were gods; which occasioned his being surnamed *the Atheist*. He lived in the XCIII Olympiad. It is said that the fondness of an author, an excessive tenderness for one of his productions, drew him into impiety. He had prosecuted a poet for stealing a composition of his in verse. The latter swore he had robbed him of nothing; and soon after published that work in his own name, which acquired him great reputation. Diagoras seeing his adversary's crime not only unpunished, but honoured and rewarded, concluded that there was no providence and no gods, and wrote books to prove it. A. M. 3588. Hefych.in Διαγόρας.

The Athenians cited him to give an account of his doctrine; but he fled, upon which they set a price upon his head. They caused a talent (about 150 l. sterling) to be promised by sound of trumpet,

to whoever should kill him, and two to such as should bring him alive, and caused that decree to be engraved upon a pillar of brass.

A. M.

3684.

Diog. La-
ert. l. 2.
in Aristip.

THEODORUS of Cyrene denied also the existence of gods without restriction. He would have been brought to the tribunal of the Areopagus, if Demetrius Phalereus, who at that time ruled every thing at Athens, had not favoured his escape. His moral tenets were worthy of an atheist. He taught that all things are indifferent, and that there is nothing in its own nature either vice or virtue. His impiety drew him into trouble wherever he went, and he was at last condemned to poison himself.

The just * severity of the Athenians, who punished even doubting upon this head, as we have seen in the case of Protagoras, highly contributed to put a stop to the licentiousness of opinions, and the progress of impiety. The Stoics † carried their respect for religion so far in this point, that they treated the custom of disputing against the existence of the gods as criminal and impious, whether it was done seriously, or merely for the sake of conversation, and against one's opinion.

S E C T. II.

Of the nature of the Divinity.

A Brief enumeration of all the chimeras advanced by the philosophers upon this subject, will convince us better than any other arguments of the incapacity of human reason to attain to such sublime truths by its own strength. I shall extract

* Ex quo equidem existimo, tardiores ad hanc sententiam profitendam multos esse factos, quippè cum pœnam ne dubitatio quidem effugere potuisset.
De nat. deor. l. 1. n. 63.

† Mala & impia consuetudo est contra deos disputandi, sive animo id fit sive simulatè.
Ibid. l. 2. n. 168.

this detail from Cicero's books *upon the nature of the gods*. The remarks and reflections with which the Abbé Olivet of the French academy has interspersed his excellent translation of those books of Cicero, will be great helps to me, and I shall scarce do more than copy and abridge them.

As the antient philosophers studied the nature of the gods only with relation to sensible things, whose origin and formation they endeavoured to comprehend, and as the different manners, in which they disposed the system of the universe, occasioned their different beliefs concerning the Divinity, we must not be surprized to find those two subjects often united and confounded in this place.

THALES of Miletus said, *That water was the principle of all things, and that God is that intelligence, by whom all things are formed out of water.* De nat. deor. l. 1. n. 25. He spoke of an intelligence, that making only one whole with matter directed its operations; in the same manner as the soul, which united with the body makes only one and the same man, is said to direct the actions of man.

ANAXIMANDER believed, *That the gods receive being, that they are born and die at remote periods of time, and that they are innumerable worlds.* Ibid. These gods of Anaximander were the stars.

ANAXIMENES affirmed, *That the air is god, that it is produced, that it is immense and infinite, and that it is always in motion.* Ibid. n. 26. This opinion of Anaximenes, at bottom, differs in nothing from those that precede it. He retained the idea of a sole, and infinitely extended, substance from his master Anaximander: but he called it air, as Thales had called it water.

ANAXAGORAS, the pupil of Anaximenes, Ibid. was the author of this opinion, *That the system and order of the universe were to be attributed to the power and wisdom of an infinite mind.* Anaxagoras lived only an age after Thales. The notions of philosophy began

began to clear up. The necessity of an efficient cause, substantially distinct from the material one, was perceived. But to this infinite mind he attributes only the order and motion, not the creation, of the universe. The co-eternity of the two principles independent of each other, as to their existence, is the rock, on which he with all the ancient philosophers split.

Ibid n. 27. PYTHAGORAS believed, *that God is a soul diffused throughout all the beings of nature, and from which the souls of men are derived.* Virgil has admirably described the doctrine of this philosopher.

*Esse apibus partem divinæ mentis, & haustus
Æthereos dixere : deum namque ire per omnes
Terrasque, tractusque maris, cælumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum
Quemque sibi tenues nascentem arcessere vitas.*

Georg. l. 4.

Pythagoras lived at least fifty years before Anaxagoras. The latter therefore is not the first who had the idea of a pure spirit ; or Pythagoras must be said to have confounded it with matter.

Ibid n. 28. XENOPHANES said, *That God is an infinite whole, to which he adds an intelligence.* The same philosopher says elsewhere, *That God is an eternal substance — and of a round figure,* by which he understands the world. He therefore believed this God material.

De nat. deor. l. 1. n. 28. PARMENIDES did not differ in his opinions with his master Xenophanes, though he expressed himself in different terms.

Ibid n. 29. EMPEDOCLES. According to him, *the four elements, of which he affirms all things to be composed, are divine,* that is to say, gods. It is however manifest, that they are mixed, that they have a beginning and perish, and that they are void of thought.

DEMO-

DEMOCRITUS gives the quality of gods as Ibid. well to the images of sensible objects, as to nature which supplies those images, and to our knowledge and understanding. What he called gods, were atoms. To speak properly, he believed nothing. I deny, Acad. said he, that we either know any thing, or nothing. Quæst. I deny that we know even whether we know that. I l. 4. n. 73. deny that we know whether any thing exists, or whether nothing exists. A worthy member of the Eleatic sect, whose favourite maxim was the *Acatalepsy*, or the absolute incomprehensibility of all things. This sect, which acknowledged Xenophanes for its founder, formed the unbelieving Protagoras, and gave birth to that of Pyrrho.

PLATO. It appears from all his works, that he had very just thoughts of the Divinity, but that he was afraid to explain himself freely in a city, and at a time, wherein it was dangerous to clash with the prevailing opinions. In the *Timæus*, he De nat. says, that the father of the world could not be named; deor. l. 1. and in his books *de legibus*, that we should not be curious to know properly what God is. He supposes n. 30. him incorporeal. He attributes the formation of the Ibid. n. 18. universe to him: *Opificem ædificatoremque mundi*. He says also, that the world, the heavens, the stars, Ibid. n. 30. the earth, souls, and those to whom the religion of our forefathers ascribes Divinity; all this, he says, is God. Plato's opinion at bottom, notwithstanding the appearance of Polytheism, is, that there is but one most good and most perfect God, who made all things according to the idea of the best work possible.

ANTISTHENES says, That there are many Ibid. n. 32. gods adored by the nations of the earth, but that there is but one natural God, that is to say, as Lactantius explains it, author of all nature. Instit. divin. l. 1. n. 33.

ARISTOTLE differs exceedingly with himself. De nat. Sometimes he affirms that the whole Divinity resides deor. l. 1. in intelligence, that is to say, in the intelligent principle, n. 33. ciple,

ciple, by which all thinking beings think. Sometimes that the world is God. He afterwards discovers some other being, who is above the world, and who takes care to direct and preserve its motion. He elsewhere teaches that God is nothing else, but the fire that shines in the heavens.

Ibid. n. 34. XENOCRATES says, that there are eight gods. The planets are five of them, and all the fixed stars together, as so many scattered members of the same body, make but one. The sun is the seventh; and last of all, the moon the eighth.

Ibid. n. 35. THEOPHRASTUS in one passage attributes supreme Divinity to intelligence; in another to the heavens in general; and afterwards to the planets in particular.

Ibid. STRATO says, that there is no other God but nature: and that nature is the principle of all productions and all mutations.

ZENO, the founder of the famous sect of the Stoics. We ought to expect something great concerning the Divinity from him. The following is the sum of his theology, extracted principally from Cicero's second book *De natura deorum*, in which his opinions are explained with great extent.

That the four elements alone compose the whole Universe. That these four elements make but one continued nature, without division. That absolutely no other substance exists, besides these four elements. That the source of intelligence, and of all souls, is the fire united in the Æther, where its purity suffers no alteration, because the other elements do not mingle with it. That this intelligent, active, vital fire penetrates the whole universe. That as intelligence is its property distinctly from the other elements, it is deemed to operate all things. That it proceeds methodically to generation, that is to say, it produces all things, not blindly and by chance, but according to certain rules always the same. That being the soul of the universe,

universe, it causes it to subsist, and governs it with wisdom, because it is the principle of all wisdom. That consequently it is God. That he gives the same denomination to Nature, with which it is one and the same, and to the Universe, of which it is part. That the sun, moon, and all the stars, as they are bodies of fire, are gods. That all things, wherein any singular efficacy resides, and wherein this active principle manifests itself clearly, deserve the name of Divinities. That the same title ought also to be given to great men, in whose souls this divine fire brightens with uncommon lustre. And lastly, that in whatsoever manner this soul of the universe is represented to us, and whatever names custom has given it in respect to the different parts it animates, religious worship is due to it.

I am tired with repeating so many absurdities, and the reader no doubt as much as me, if he has had patience enough to read them to the end. He ought not to expect to see living lights shine out from the darkness of Paganism, upon a subject so infinitely superior to the weakness of human wit, as the nature of the Divinity. The philosophers might indeed, by the pure strength of reason, have convinced themselves of the necessity and existence of a divine Being. Some of them however, as * Epicurus, have been suspected of concealing real atheism under the veil of specious words: at least they dishonoured the Divinity almost as much by the mean ideas they conceived of him, as they would have done, had they absolutely denied him.

As to what regards the essence of the divine nature, they were all widely mistaken. And how should it have been otherwise, as men know no more of God, than he is pleased to reveal to them? The Abbé Olivet, in his dissertation upon the the-

* Nonnullis videtur Epicurum quisse deos, re sustulisse. *Lib. rus, ne in offensionem Atheniensium caderet, verbis reli-* 1. *de nat. deor.* n. 85.

ology of the philosophers, reduces their sentiments to three general systems, which include all the particular opinions given us by Cicero in his Books upon the nature of the gods. The different manner, in which those philosophers disposed the system of the universe, occasioned their different beliefs concerning the Divinity.

Some of them believed, that mere matter alone, without thought or reason, was capable of forming the world: whether one of the elements produced all the rest by different degrees of rarefaction and condensation, as it appears that Anaximenes believed: or that matter being divided into an infinity of moving corpuscles, those corpuscles assumed regular forms in consequence of fluttering accidentally to and fro in the Void, as Epicurus believed: or that all the parts of matter had an intrinsic gravity, which gave them a necessary direction, according to Strato's opinion. Now the atheism of these philosophers is manifestly of the greatest kind, because they acknowledge no other first cause but inanimate matter.

De. nat.
deor. l. 2.
n. 28.

Others rose to this notion; that the order of the world was too exquisite not to be the effect of an Intelligent Cause. But not conceiving any thing immaterial, they believed Intelligence a part of matter, and ascribed that perfection to the fire of the Æther, which they considered as the ocean of all souls. This was the opinion of the Stoics; with whom may be joined Thales, and even Pythagoras, Xenophanes, Parmenides, and Democritus, who admitted, as well as they, an universal intelligent matter.

And lastly, others comprehended, that intelligence could not be material, and that it was necessary to distinguish it absolutely from whatever is corporeal. But at the same time they believed, that bodies existed independently of that intelligence, and that its power extended no farther

ther than to dispose them in order, and to animate them. This was the opinion of Anaxagoras and Plato : an opinion much less imperfect than that of the others, as it includes the idea of spirit, and really distinguishes the cause from the effect, the agent from matter ; but still infinitely remote from truth.

As to the two other classes of philosophers, who admitted no principles but such as were material, they are absolutely inexcusable, and differ only in their blindness, as being more or less blind. What we read in the book of Wisdom may be well applied to them :—*Vain are all men by nature, who are* Wisd.
ignorant of God, and could not out of the good things xiii 1, 2.
that are seen, know him that is : neither by considering the works, did they acknowledge the workmaster. But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

I speak here only of the gods peculiarly acknowledged as such by the philosophers. Varro distinguished three kinds of theologies. *The Fabulous*, S. August. de Civit. Dei. l. 6. c. 5. which was that of the poets : *The Natural*, taught by the philosophers : and *the Civil* or political, which was that established by the state, and in use amongst the people. The first and the last either ascribed, or suffered to be ascribed to the gods, all the passions and vices of men, and the most abominable crimes. The second seemed less void of reason, but at bottom was scarce any thing more religious, and included absurdities that disgrace human understanding.

Cicero * in his third book upon the nature of the gods, sets all these absurdities in their full light.

* Tullius, tertio de natura deorum libro, dissolvit publicas religiones : sed tamen veram, quam ignorabat, nec ipse, nec alius quisquam potuit in-

ducere. Adeo & ipse testatus est falsum quidem apparere, veritatem tamen latere. *Lactant. de ira Dei*, c. 11.

He did not know enough to establish true religion ; but he knew enough to refute the Stoics and Epicureans, the only persons that rose up against St. Paul, when he preached at Athens. The mere light of nature might suffice him for subverting falsehood, but could not guide him to the discovery of the truth. We here discern the weakness of human reason, and the vain efforts that it makes alone, to raise itself up to the exact knowledge of a God truly * hidden, and who dwells † in inaccessible light. What progress in this respect has this proud reason been capable of making, during above four ages, in the best heads of Greece, in the most illustrious of the Pagans for their learning, and the chiefs of their most famous schools ? There is || nothing so absurd, that has not been advanced by some philosopher.

Scholas
habebant
privatas, &
templa
communia
S. August.
Socrates.

Xenophon

And farther. Such of them as professed an higher degree of wisdom, and to whom God had manifested his unity, did they not keep this knowledge a secret through an ungrateful and abject cowardice ? Did one of them rise up against the impiety, which had substituted mute idols, and figures not only of men, but of beasts and reptiles, to the true and living God ? Did one of them refrain from going to the temples, though he did not approve in his heart the superstitious worship, which he authorized by his presence and example ? The only one, whose religion was put to the trial, did he not treat those, who accused him of not adoring the gods worshipped by the Athenians, as false accusers ? His Apologist, who was also his disciple and friend, does he defend him in any

* *Verily thou art a God that hidest thy self, O God of Israel the Saviour.* *Isai. lxxv. 15.*

† *Dwelling in the light, which no man can approach unto,* *1 Tim. vi. 15.*

|| *Nescio quomodo nihil tam absurdè dici potest, quod non dicatur ab aliquo Philosophorum.* *Cic. Divin. l. 2. n. 19.*

other manner, than by affirming, that he always acknowledged the same divinities as the people? And is not Plato himself obliged to own, that this mean prevaricator ordered an impious sacrifice, even when certain of immediate death? A small ^{Epist Plat.} extract from one of Plato's letters shews us how ^{ad Dion.} much he was afraid to explain himself upon the nature and unity of God, and in consequence how far he was from rendering him thanks, from confessing him before men, and from exposing himself to the least danger in bearing witness of him. The shameful actions attributed to the false gods made him blush: but he contented himself with saying, ^{Plat. de} that either they were not guilty of those crimes, ^{Repub. l. 3.} or were not gods if they had committed them; without daring to say, that there was but ONE GOD, and without having the courage to rise up against the public worship, founded upon the very crimes he considered with horror.

It must be said, to the shame of Paganism, and the glory of the Gospel, that a child amongst us, with the least instruction in the catechism, is more certain and more knowing in respect to every thing necessary for us to know of the Divinity, than all the philosophers together.

S E C T. III.

Whether the Divinity presides over the government of the world? Whether mankind be his peculiar care?

THE dispute of the ancient philosophers concerning providence was, whether the gods presided in the government of the world in general, and whether they descended to a particular care of every individual of mankind. Epicurus was almost the only one that denied this truth.

“ It is asked, said he, in what manner do the ^{De nat.} gods live, and how do they employ themselves? ^{deor. l. 1.}

“ Their life is the most happy, and the most delicious imaginable. A god does nothing : he disturbs himself with no kind of care : he undertakes nothing. His wisdom and virtue form his joy. The pleasures he tastes, pleasures that can admit of no encrease, he is sure of enjoying for ever.

*The system
of the Sto-
ics.*

*Plato's
system.*

“ This,” continues he, addressing himself to Balbus, who sustained the opinion of the Stoics, “ this is an happy god. But as for yours, he is overwhelmed with cares and labour. For, if you believe, that this god is the world itself, turning incessantly as it does round the axis of the heavens, and that too with surprizing rapidity, is it possible for him to have a moment’s rest? Now, without rest, there is no felicity. To pretend that there is a God in the world who governs it, who presides over the course of the stars, and the revolutions of the seasons, who regulates and disposes all things, who has his eye upon the land and sea, who makes the lives of men his concern, and who provides for their occasions ; all this is certainly giving him very severe and laborious employments. Now to be happy, according to us, it is necessary to possess tranquillity of mind, and to be entirely at leisure. * Besides, you set an eternal master over our heads, of whom we are to be day and night continually in dread. For how is it possible not to fear a God, who foresees all things, whose thoughts extend to all things, who observes all things, who believes all things relate to him, who interferes in all things, and who is never without employment ?” The great maxim

* Itaque imposuistis in cervicibus nostris sempiternum dominum, quem dies & noctes timeremus. Quis enim non timeat omnia providentem, &

cogitantem & animadvertentem, & omnia ad se pertinere putantem, curiosum & plenum negotii deum ?

of Epicurus was therefore, † *That an happy and immortal being had neither any thing to do himself, nor occasioned employment for others.*

So impious a doctrine, which openly denies providence, deserved an Epicurus for its advocate and defender. And it must be owned, that what he says of a god who sees and knows all things, and who in consequence must punish whatever is contrary to the law of heaven, is the sole reason which to this day induces some persons to believe, there is no providence that watches over all the actions of men, or rather to desire it.

“ It is not without reason that this doctrine oc-
 “ casioned Epicurus to be considered as a decla-
 “ red enemy of the gods, who undermined all re-
 “ ligion, and who by his reasonings, as Xerxes
 “ by his troops, levelled their temples and altars.
 “ For, after all, what reason, says Cotta, should
 “ oblige us to have any thoughts of the gods, as
 “ they have none of us, and absolutely neither
 “ take care of, nor do, any thing.—To be
 “ bound to express piety for them, would it not
 “ be necessary to have received graces from them ?
 “ For wherein is a person obliged to those who
 “ have done nothing for him ? Piety is a justice
 “ paid by man to the gods. Now as your gods
 “ have no relation to us, what can they require
 “ from us ?”

The prayers made to the Divinity in distress and danger, the vows made to him for the attainment of certain graces, the promises and oaths of which he is taken for witness, uses common to all nations and practised in all times, shew that mankind had always Providence in their thoughts. To consult only our own reason, such as sin has left it, that is to say, our pride and darkness, we should

† Quod æternum beatumque sit, id nec habere ipsum nego-

tum quidquam, nec exhibere alteri. *De nat. deor. l. 1. n. 45.*

be tempted to believe, that it is not treating the Divinity with sufficient respect to make him descend thus to little circumstances, in representing to him all our wants ; to stipulate conditions with him, if he vouchsafes to hear them ; and to make him intervene in our transactions and engagements. God has thought fit by these different methods to preserve in the minds of all people a clear idea of his Providence, of the care he takes of all mankind in particular, of the supreme authority that he retains over all the events of their lives, of his attention in examining whether they have faithfully kept their promises, and of that he will have in punishing the violation of them.

And indeed we see that these truths have always been considered as the firmest foundations of human society. * *Above all, says Cicero, in laying down rules for a wise government, we ought to be fully convinced, that the gods are the supreme lords and rulers of all things ; that whatever passes in the universe, is directed by their will and power : that they delight in doing good to mankind ; that they attentively examine what every one is, what he thinks, how he acts, and with what piety, and what sentiments, he practises the duties of religion : and lastly, that they make a great difference between the good and the wicked.*

† This passage shews us, that the Pagans not only attributed the universal government of the world to the Divinity, but were convinced, that he descended to the most minute particulars, and

* Sit igitur hoc jam à principio persuasum civibus, dominos esse omnium rerum ac moderatores deos ; eaque quæ gerantur, eorum geri judicio ac numine : eosdemque optimè de genere hominum mereri ; & qualis quisque sit, quid agat, quid in se admittat, qua men-

te, qua pietate religiones colat, intueri ; piorumque & impiorum habere rationem. *De Leg. l. 2. n. 15.*

† Nec verò universo generi hominum solum, sed etiam singulis à diis immortalibus consuli & provideri solet. *De nat. deor. l. 2. n. 163.*

that

that not any of mankind, not an action, or even a thought, escaped his attention and knowledge.

The Epicureans could not support the idea of a God so near, so attentive to them, and of such piercing sight. He is supremely happy, said they, and consequently enjoys infinite tranquillity. He is void of anger and passion. Every thing is indifferent to him, except repose. This is what persons abandoned to their pleasures are still fond of persuading themselves, in order to avoid the importunate reproaches of conscience. They are willing to allow in God a general care of his creatures, and a goodness like that of princes, who govern their dominions with wisdom, but who do not enter into particulars, nor descend to love their subjects, and distinguish any of them by their peculiar regard.

David did not think in this manner. *The Lord* Pf. xxxiii.
looketh from heaven: he beboldeth all the sons of men. v. 13, 14.
From the place of his habitation, he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike: he considereth all their works. In be- Mr. Du
 holding all mankind from heaven, he does not ex- Guet.
 amine them with a general and confused view. Every individual is as present to him, as if he were attentive to no other object. He does not see him as from a great distance, but as immediately before his eyes. He does not consider only his outside, but penetrates into whatever is most secret and retired within him. He does not only interrogate his heart, but dwells in it, and is more present and intimate there, than the heart itself. In the infinite multitude of men, that have been and now are, nothing escapes either his sight or his remembrance. This knowledge and attention, which are as incomprehensible as his being, are natural effects of his being the Creator of all things, and of the heart as well as all the rest. *Who fashioneth their hearts,——who considereth all their works.*

ARTICLE II.

Of the formation of the world.

I Shall not tire the reader a second time with a particular account in this place of the various systems of the antient philosophers concerning the formation of the world, which vary infinitely, and are some more absurd than others. I shall scarce speak of any of them, except those of the Stoics and Epicureans, whose systems upon this subject are most known and celebrated. It is not my design to enter very deeply into them, but to give only a general idea of them.

S E C T. I.

System of the Stoics concerning the formation of the world.

ACCORDING to the Stoics, the intelligent part of nature only set the material and non-intelligent part of it in motion, which as well as itself had existed from all eternity. This appears very clearly from one passage of Cicero, not to mention abundance more. To obviate and remove the objections, that might be made against Providence, in respect to several things either useless or pernicious, with which the world abounds, the Stoics replied: * *Nature has made the best use she could of the elements that existed.* Could the pre-existence of matter be more expressly implied? Aristotle, and many other philosophers, were also of the same opinion. † What the Stoics called *the soul of the world*, was that Intelligence, that Reason, which they believed diffused throughout

Arist.
Physic.
l. 8.

* Ex iis naturis quæ erant, quod effici potuit optimum, effectum est. *De nat. deor.* l. 2. n. 86.

† In natura sentiente ratio perfecta inest, quam vim animum dicunt esse mundi. *Acad. Quæst.* l. 1. n. 28, 29.
nature.

nature. And what was this intelligent, sensitive, rational principle? Why, nothing but the Æthereal fire, which penetrates all bodies: or rather nothing but mechanic laws, which they ascribed principally to the celestial fire, and according to which every thing was formed, and every thing acted necessarily.

Accordingly || Zeno defined nature, *a fire of subtle art, which proceeded methodically to generation.* For he believed the action of *creating* and generating peculiar to art.

Cicero uses the term *create* in this place, which might give reason to believe, that he knew and admitted the action of producing out of nothing, which is *creation* in the strict sense of the term.

* But he uses the same word in many other places to express a simple production; and none of his works give the least room to believe, that he had so singular a notion, as that of *creation* properly so called. As much may be said of all the antients Lib. 2. de Divinit. who have treated the Physics, as Cicero expressly shews: *Erit aliquid quod ex nihilo oriatur, aut in nihilum subito occidat? Quis hoc Physicus dixit unquam?* It was a received principle with all the philosophers, that matter neither could be produced from, nor reduced to, nothing:

De nihilo nihil, in nihilum nil posse reverti.

Perf. Sat. 3.

|| Zeno ita naturam definit, ut eam dicat *ignem esse artificiosum ad gignendum progredientem via.* Censet enim artis maximè proprium esse *creare* & gignere: *De nat. deor.* l. 2. n. 57.

* Natura fingit homines &

creat imitatores & narratores facetos. 2. de Orat. n. 219.

Omnium rerum quas & *creat* natura & tuetur, summum bonum est in corpore. *De Finib.* l. 5. n. 38.

Quæ in terris gignuntur, omnia ad usum hominum *creantur.* *Offic.* l. 1. n. 22.

Epicurus in exprefs terms denies this power to the Divinity :

Nullam rem è nihilo gigni divinitus unquam.

Laſt. Div.
Inſtit. l. 2.
c. 8.

Laſtantius has preſerved a fragment of Cicero's books *De natura Deorum*, which cannot be applied with certainty to the ſyſtem of the Stoics ; becauſe, as it is detached, it does not entirely appear of which ſect of philoſophers it is to be underſtood. However it ſeems very proper to explain what they thought concerning the formation of the world. I ſhall inſert it here at length. * *It is not probable, ſays the ſpeaker, that matter, from which all things derived their origin, was itſelf formed by the divine Providence; but rather, that it has, and always had an intrinsic and natural force, which renders all its modifications poſſible to it. As a workman therefore, when he works upon a building, does not produce the matter for it himſelf, but uſes that he finds ready made ; and as he who forms a figure of wax, finds the wax produced to his hand : ſo the divine Providence muſt have had a matter, not that it had produced itſelf, but which it found in a manner at hand, and prepared for its deſigns. That if God did not produce the firſt matter, it cannot be ſaid that he produced either earth, air, fire, or water.*

The compariſon of the architect and the ſtatuary is entirely proper for explaining the ſyſtem of the Stoics. Their god, (whom Cicero calls the divine Providence in this place) and which is only the *Æther*, as we have obſerved, did not create, that

* Non eſt probabile, eam materiam rerum, unde orta ſunt omnia, eſſe divina providentia effectam ; ſed habere & habuiſſe vim & naturam ſuam. Ut igitur faber, cùm quid ædificaturus eſt, non ipſe facit materiam, ſed ea utitur quæ ſit

parata, ſcitorque item cera : ſic illi providentiæ divinæ materiam præſto eſſe oportuit, non quam ipſe faceret, ſed quam haberet paratam. Quòd ſi non eſt à Deo materia facta, ne terra quidem, & aqua, & aer, & ignis à Deo factus eſt.

is, produce the matter of which the world is formed out of nothing ; but he modified it, and, in disposing the parts of matter before in confusion, he made earth, air, water, and that gross fire which we know : that is to say, he gave them the form and disposition in which we see them.

The * workman, says Lactantius in the passage I have just cited, cannot build without wood, because he is not capable of producing it of himself ; and of that he is incapable as he is man, that is to say, weakness itself. But God produces all that he pleases out of nothing, because he is God, that is to say, power itself that knows neither measure nor bounds. For if he is not omnipotent, he is not God.

S E C T. II.

System of the Epicureans concerning the formation of the world.

IN the system of the Epicureans (and the Stoics Plut. de placit. Philos. l. 2. c. 1. were of the same opinion in this point) these two words, *World and Universe*, had a different signification. By the *World* they understood the heavens and the earth, and all they contained ; and by the *Universe*, not only the heavens and the earth with all they contain, but also the infinite void, which they supposed beyond the world. For they believed the world full and limited, (*or a limited plenum :*) but they supposed it surrounded on all sides with an infinite, and absolutely void, space.

* Faber sine ligno nihil ædificabit, quia lignum ipsum facere non potest: non posse autem, imbecillitatis est humanæ. Deus verò facit sibi ipse materiam, quia potest ; posse enim, Dei est : nam, si non potest, Deus non est. Homo facit ex eo quod est, quia

permortalitatem imbecilliseft ; per imbecillitatem, definitæ ac modicæ potestatis. Deus autem facit ex eo quod non est, quia per æternitatem fortis est, per fortitudinem potestatis immensæ, quæ sine ac modo caret sicut vita factoris. *Lactant. ibid. c. 10.*

Accordingly

Accordingly * they divided all nature, the whole universe, into two parts : bodies and *space*, or *void*.

*Omnis ut est igitur per se Natura duabus
Constitit rebus, quæ Corpora sunt & Inane.*

Lucret. 1. 2.

This distinction is necessary for understanding the system of the Epicureans. For they supposed, as a certain principle, that without the *Vacuum*, there could not have been any motion or even production in the world.

*Quæ, si non esset Inane,
Non tam sollicito motu privata carerent,
Quàm genita omnino nulla ratione fuissent :
Undique materies quoniam stipata fuisset. Ib. 1. 1.*

According to the Epicureans, the fortuitous concurrence of atoms formed the world.

Atom is a Greek word, which signifies *indivisible*. It is a corpuscle of every kind of figure, from numbers of which all other bodies are formed. Atoms are not the objects of the senses through their extreme smallness, which makes them imperceptible.

Moschus the Phœnician, Leucippus, † and Democritus, were the first philosophers, who advanced the doctrine of atoms. They suppose that of these little corpuscles, some are smooth, some rough, some round, some angular, and others curve, and in a manner hooked ; and that heaven and earth were formed by the fortuitous concurrence of these atoms.

* Sunt qui omnia Naturæ nomine appellant, ut Epicurus, qui ita dividit: Omnia, quæ secundum Naturam, esse Corpora & Inane. 2. *De nat. deor.* n. 82.

† Ista flagitia Democriti, si ve etiam antè Leucippi, esse

corpuscula quædam lævia, alia aspera, rotunda alia, partim autem angulata, curvata quædam & quasi adunca: ex his effectum esse cælum atque terram, nulla cogente natura, sed concursu quodam fortuito. *De nat. deor.* 1. 1. n. 66.

But Epicurus particularly insisted upon this doctrine, which he placed in honour, * introducing however some alterations in it, by which Cicero affirms, that he only spoiled the doctrine of Democritus, instead of correcting and improving it.

Democritus places atoms in an infinite space, *De Finib.* without either middle or extremities. There, in l. 2. n. 17 motion from all eternity, they unite and adhere to — 18. each other, and by such meeting and concurrence, form the world as we see it. Cicero cannot bear that a philosopher, in explaining the formation of the world, should speak only of the Material, without saying a word of the Efficient cause. And indeed, what an absurdity is it to suppose, that certain solid and indivisible bodies move of themselves from all eternity by their natural weight! This Democritus holds as well as Epicurus: for the latter also gave his atoms a natural and intrinsic activity, which sufficed to put them in motion: but he differed from the former in other points.

“ Epicurus pretends indeed, that atoms tend of *ib. n. 18*
 “ themselves directly downwards, which motion — 20.
 “ he says is that of all bodies. Afterwards coming
 “ to reflect, that, if all atoms tended continually
 “ downwards in a direct line, and by a perpendicular motion, it would never be possible for
 “ one of them to touch another, he subtilly imagined a declination or obliquity in their motion,
 “ by the means of which the atoms striking against
 “ each other, blend and hook themselves together,
 “ and form the world, with all the parts that
 “ compose it. Thus, by a mere fiction, he gives
 “ them at the same time, a slight declination or
 “ obliquity of motion, without alledging any cause
 “ for it, which is shameful to a natural philosopher; and deprives them also without any cause

* Democrito adjicit, per- dem depravare videatur. *De*
 pauca mutans, sed ita ut ea, *Finib.* l. 1. n. 17.
 quæ corrigere vult, mihi qui-

“ of the direct motion downwards, which he had
 “ advanced as the law or tendency of all bodies.
 “ However, with all the suppositions he invents,
 “ he does not effect what he pretends. For if all
 “ atoms have an equal declination or obliquity of
 “ motion, they will never adhere to each other.
 “ And if some have it, and not others, to give
 “ these a direct, and those an oblique, motion, is
 “ giving them different employments upon trust
 “ and at a venture. With all this, it would not
 “ cease to be impossible for such a fortuitous clash
 “ or concurrence of atoms ever to produce the order
 “ and beauty of the universe.

De nat.

deor. l. 2.

n. 94.

“ If the fortuitous concurrence of atoms, says Ci-
 “ cero elsewhere, is capable of forming the world,
 “ why will it not as well form a portico, a temple,
 “ an house, or a city ; works of much less difficul-
 “ ty ? * To reason in so absurd a manner, one
 “ would think, that these philosophers had never
 “ once looked up towards the heavens, nor beheld
 “ all their wondrous and various beauties.”

The doctrine of void had induced Epicurus, as
 well as some other philosophers, to suppose a plu-
 rality of worlds, formed, as well as this we inhabit,
 by the fortuitous concurrence of atoms.

*Quare etiam atque etiam tales fateare necesse est
 Esse alios alibi congressus materiai,
 Qualis hic est, avido complexu quem tenet æther.*

Lucret. l. 2.

Gassendi considers this opinion as contrary not only
 to the holy Scriptures, which mention no plurality
 of worlds, and seem to suppose only one, but also
 to that of the greatest philosophers, as Thales, Py-
 thagoras, Empedocles, Anaxagoras, Plato, Ari-
 stotle, Zeno the Stoic, and many others. He owns

* Certe ita temerè de mun-
 do effutiant, ut mihi quidem
 nunquam hunc admirabilem

cœli ornatum, qui locus est
 proximus, suspexisse videantur.

however

however it cannot be demonstrated, that there are not other worlds besides this, because it is in the power of God to create as many as he pleases: but that it would be contrary to reason, to affirm actually that there are more, because God has not revealed that to us.

S E C T. III.

Plato's fine thought of the formation of the world.

I Do not undertake to examine what Plato's opinions were concerning the formation of the world, which would require infinite discussion. He sometimes calls matter *eternal*; by which he does not understand that it subsisted visibly from all eternity, but that it subsisted intellectually in the eternal idea of God. This is what he means, when he says, *the * Exemplar or Model of the world is from all eternity.* Plat. in
Timæo.
p. 38.
Ibid. p. 37.

Some lines before he has the thought of which I speak in this place: † *God considering his work, and finding it perfectly conformable to his idea and original, rejoiced and in some measure applauded himself.*

What Plato says here, that God formed the world according to the exemplar he had conceived of it in himself, is very remarkable. As a skilful workman has the whole disposition and form of his work in his head before he begins it, and works according to those ideas, so that what he executes, may be said to be only a copy of the original he has before imagined, every work that subsists, being pure imitation; in like manner God, in creating the world, only executed the Idea he had conceived of it from all eternity. For the world, and all that it contains, existed intellectually in God, before it existed really in nature. These are

* Τὸ παράδειγμα, πάντα εἶ-
ναι ἐξ ὧν.

ἔτι δὲ μᾶλλον ὁμοίον πρὸς τὸ πα-
ράδειγμα ἐπενόησεν ἀπεργάσασθαι.

† Ἠγάδη τε, καὶ εὐφρανθεῖς,

Gen. i. 31.

Mr. du
Guet.

Plato's ideas, which he might very possibly have extracted from the * Scriptures, where we find that God gives Moses models of all the works, it is his will that prophet should execute. What is said in Genesis of God's first approbation of his works as they came from his hands, and afterwards of them all in general, when he had finished them, might more immediately have supplied Plato with that sublime idea of the eternal exemplars upon which the world was formed. For these words, *And God saw every thing that he had made : and behold it was very good*, signify, as the new interpreter of Genesis observes, " That God considering all his works at " one view, and comparing them with each other, " and with the eternal model of which they are " the expression, found their beauty and perfection " most excellent."

In the little I have now said of Plato's opinions concerning the formation of the world, may be seen how much he rose upon the physical principles, which he might before have taken from Heraclitus.

The design of God, in setting before our eyes the infinite wonders of the world, was to make us discern, in the motion of all the parts of the universe, their relation to each other, and the concert between them, Him who has created, and who governs them. He has every where placed footsteps of himself. He has concealed and veiled himself under the objects of nature ; but those objects are so beautiful and grand, that they reveal the wisdom which formed, and directs them in a thousand different manners. How therefore could it possibly happen, that men considered as the sole Sages of the earth, should be so blind and stupid as to attribute such wonderful effects to chance, destiny, matter, and the simple combination of the laws of

* Some have believed, that he had seen them during his travels.
motion,

motion, without God's having any other part in them, than to obey those laws? What is the wit of man abandoned to its own darkness? The first words in the most ancient book in the world reveal to us this great truth: *In the beginning God created the heaven and the earth.* These few words fix plainly, by the authority of Revelation, all the doubts, and dispel all the difficulties, which so long perplexed the philosophers upon one of the most essential points of religion. They were not capable of knowing it perhaps with entire certainty by the sole light of reason, but they at least might, and ought to have had some idea of it. For either God must necessarily have created the heavens, the earth, and mankind; or they must have been eternal, which is far more inconceivable. Can a rational and unprejudiced mind ever be convinced in earnest, that Matter, brute and void of intelligence in itself, could form Beings that wear the stamp of Perfect Wisdom. The Faith shortens the way very much, and spares us abundance of pains. There are subjects, in which reason, unaided by that light, can make no progress with any certainty.

ARTICLE III.

Of the nature of the soul.

THERE is hardly any question, about which the philosophers are more divided, than that which relates to the nature of the soul; and there is hardly one, which shews more sensibly, of what human weakness is capable, when guided solely by its own lights. They dispute much with each other about what the soul is, where it resides, from whence it derives its origin, and what becomes of it after death. Some believe the heart itself to be the soul. Empedocles says, it is the blood which is mingled in the heart: and others that it is a certain

Cic. Tusc.
Quæst. I. I.
n. 18, 22.

certain part of the brain. Many affirm, that neither the heart, nor the brain, are the soul itself, but only the seat of the soul; and that it is a breath, or else a fire. This last is the opinion of Zeno the Stoic. Aristoxenus the musician, who was also a philosopher, makes it consist in a certain harmony of the different parts of the body: Xenocrates places it in numbers, as Pythagoras had thought before him. Plato distinguishes three parts in the soul. He places the principal, which is reason, in the head: and makes the two others, choler and cupidity, reside, the first in the breast, and the other under the heart. Aristotle perceiving that not one of the four principles, of which, according to him, all things are made, was susceptible of the properties of the soul, as thinking, knowing, loving, hating, &c. * supposes a fifth, to which he gives no name; calling the soul by a new term, that, according to Cicero, signifies a continued and uninterrupted motion, but a term in effect, of which the most learned neither understand nor can explain the force.

This is the enumeration Cicero gives us of the various opinions of the philosophers concerning the nature of the soul. For as to that of Democritus, who makes it consist of atoms, he does not think it worth repeating. He concludes this detail with these words, which seem to express a great indifference for so important a subject: † *Which of all these opinions is true, some god may know; we content ourselves with enquiring which is the most probable.* The system of the Academy, which he espoused, was, that the false is universally mingled in such a manner with the true, and resembles it so

* Quintum genus adhibet, vacans nomine; & sic ipsum animum *ἐντελέχεια* appellat novo nomine, quasi quandam continuatam motionem, & pe-

rennem. *Cic. ibid.*

† Harum sententiarum quæ vera sit, deus aliquis viderit: quæ verisimillima, magna quæstio est.

much, that there is no certain mark to distinguish them from each other.

Accordingly Cicero, in the places where he mentions the immortality of the soul, speaks of it almost always with doubt, and as one who supposes the systems for and against it equally possible and rational. And would to God that only the ancient philosophers were to be reproached with this way of thinking! It certainly argues a deplorable blindness in them, and a renunciation of all light and reason. But this doubt, when voluntary and confirmed, is absolutely monstrous and inconceivable in a Christian. “The immortality of the soul,” says M. Pascal in his Thoughts, is a thing of Chap. 1.
“such importance to us, and concerns us so highly, that one must have lost all reason to be indifferent about it. All our actions and thoughts must have so different a bent according to our belief that there are or are not eternal good things to be hoped, that it is impossible to take any step with sense and judgment, without regulating it with a view to this point, which ought to be our final object.” Is there any stupidity, I could almost say brutality, like that of daring to risque an eternity of happiness or misery, upon a mere doubt?

Many of the philosophers, of whom I have been speaking, admitted only bodies, and no pure spirits distinct from matter; even the Stoics, whose moral doctrine in other respects included such fine principles, were of this number. * They did not believe, that the soul was absolutely immortal, but only made it live a great while, *like crows*, says Cicero. Vossius, in his treatise upon idolatry, be- Lib. 1.
lieves, that by that *great while*, they understood c. 10.

* Stoici usuram nobis largiuntur, tanquam cornicibus: diu mansuros aiunt animos, semper negant. *Tusc. Quæst. l. 1. n. 77.*

the whole duration of the world, till the general conflagration. For according to the Stoics, by an ultimate revolution, the whole world was to become only fire. Particular souls were then, with all the rest, to be resolved into, and blended with the universal soul, their first principle. Till then they were to inhabit in the upper region, where they would have nothing to do but to philosophize at their ease, supremely happy in the clear vision of the universe.

Tusc. Cicero describes this philosophical beatitude with
 Quæst. l. i. a kind of enthusiasm. “Certainly, says he, we
 n. 44, 45. “shall be happy, when, with our bodies, we
 “shall have thrown off all passion and disquiet.
 “What now constitutes our joy, when free from
 “all care we apply ourselves ardently to some ob-
 “ject that engages and delights us, we shall then
 “do with far greater liberty; abandoning our-
 “selves entirely to the contemplation of all things,
 “which it will be given us to know perfectly.
 “The situation itself of the places to which we
 “shall have attained, in facilitating to us the view
 “of celestial objects, and in kindling in us the
 “desire of penetrating their beauties, will enable
 “us fully to satisfy the insatiable ardour natural to
 “us for knowing truth.—† And it will disco-
 “ver itself more or less to us, in proportion as
 “we shall have been more or less solicitous to
 “nourish ourselves with it during our abode upon
 “earth.—What a sight will it be, when we
 “shall be able at one view to behold the whole
 “earth, its situation, figure, limits, and all its
 “regions, whether inhabited, or desert and void
 “through excess of heat and cold!”

† Præcipuè verò fuentur erant caligine, tamen acie men-
 eâ, qui tum etiam, cùm has tis dispicere cupiebant.
 terras incolentes circumfusi

Behold

Behold here then the extent of philosophic beatitude! What blindness and misery! We see however through this darkness, an admirable and very instructive principle: That in the other life, Truth will reveal itself to us in proportion as we have sought after and loved it in this.

The philosophers, who admit the immortality of the soul, give it a more noble employment after death. I do not examine whether Aristotle is to be ranked in that number. That question has exercised and divided the Learned, and is not for his honour, from only continuing dubious. As to Plato, we see in all his works, that, as well as Socrates his master, and Pythagoras who preceded them, he believed the soul to be immortal. Cicero, after having repeated many of his proofs, adds, that Plato || seems to endeavour to persuade others of this truth, but to be fully convinced of it himself.

Plato, treading in the steps of Socrates, opens * two ways for souls after death: one of these leads such as have sullied themselves with crimes and violence upon earth to the place of torments; and by the other ascend to the august assembly of the gods, the pure and innocent souls, that, during their abode in bodies, have had as little commerce as possible with them, and have industriously imitated the life of the gods, from whom they derive their

|| Plato pro immortalitate animæ tot rationes attulit, ut velle cæteris, sibi certè persuasisse, videatur. *Tusc. Quæst.* l. 1. n. 49.

* Ita censebat (Socrates) duas esse vias duplicesque cursus animorum è corpore excedentium. Nam qui se humanis vitiis contaminassent, & se totos libidinibus dedissent, quibus cæcati velut domesticis vitiis atque flagitiis se inquinassent, vel in rep. violanda frau-

des inexpiabiles concepissent, iis demum quoddam iter esse, seclusum à concilio deorum. Qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seseque ab his semper sevocassent, essentque in corporibus humanis vitam imitanti deorum; his ad illos, à quibus essent profecti, reditum facilem patere. *Tusc. Quæst.* l. 1. n. 72.

origin, by practising every kind of virtue. Right reason alone made these great philosophers perceive, that, to justify Providence, it was necessary, that there were rewards for the good, and punishments for the wicked, after this life.

ARTICLE IV.

Of the effects of nature.

THIS is properly the place where I should treat the Physics at large, and enumerate the principal questions it considers, in order to shew the origin and progress of this science, and the different opinions of the ancients and moderns concerning it. But this subject, besides exceeding my ability, is too vast and extensive to be contained within the narrow limits of an abridgment. The reader may find it treated with great perspicuity in the work of F. Reynault the Jesuit, entitled, *The ancient origin of the modern physics*, of which I have made great use. He retains a very extraordinary moderation in it, whilst he does equal justice to the ancients and moderns. I shall content myself therefore with some general reflections.

The Physics alone, or almost alone, were for many ages the employment and delight of the learned of Greece. They were the reigning science there during about * four hundred years. The philosophers were divided into two famous schools; the Ionic, of which Thales was the founder; and the Italic, who followed Pythagoras, as I have observed before. But the philosophers, who acquired most fame in respect to physics, were Democritus and Leucippus, because Epicurus adopted their system, which we have extensively from Lucretius.

* From Thales to Hipparchus, with whom the natural philosophers of antiquity end, very near that number of years are computed.

This system, as I have already observed, admitted no principles but Matter and Void ; two points, of which the one, I mean the Void, is scarce conceivable ; and the other repugnant to reason, especially in respect to the *Inclination* or obliquity, which Epicurus gives his Atoms. Notwithstanding the absurdities of this system, the Epicureans, properly speaking, were the only natural philosophers of antiquity. They at least saw, that the Causes of what happens to Bodies were to be sought only in Bodies, as well as their properties, motion, rest, and figure : and, with this principle, they do not explain certain particular effects amiss, though they err grossly in respect to First Causes.

Aristotle treated the Physics, or rather spoiled them, in explaining corporeal effects by terms that can relate only to Mind, as *Sympathy*, *Antipathy*, *Horror*, &c. and in defining things only by some of their effects, often ill chosen, expressed in an obscure manner, and almost always without shewing their causes.

It was not till an age before the birth of JESUS CHRIST, that the physics began to appear at Rome, and to speak the Roman language there by the mouth of Lucretius. “ At length, says “ that philosophical poet, the secrets of nature are “ no longer mysteries ; and I can boast of being “ the first that taught them to speak the language “ of our country.”

Denique natura hæc rerum ratioque reperta est Lucr. l. 5.
Nuper ; Et hanc primus cum primis ipse repertus
Nunc ego sum, in patrias qui possim vertere voces.

Seneca * says, that the causes of the eclipses of the moon, and of many other Phænomena in nature,

* Cur luna deficiat, hoc ad certum perduxit. *Senec. Nat. Quæst. l. 7. c. 25.*
 apud nos quoque nuper ratio

Liv. 1. 44.
n. 37.

were but lately known at Rome; with what reason I cannot say. * Long before Pliny's time, the day and hour of eclipses were foretold: and † Cicero assures us, that in his time the hour and magnitude of all eclipses, either of sun or moon, had been calculated for all succeeding ages. Sulpitius Gallus, the evening before Paulus Æmilius was to give Perseus battle, foretold an eclipse of the moon, that was to happen the same night, and gave the army the reasons of it. The eclipse began exactly at the hour he had mentioned, which made the troops consider him as a person of more than human knowledge. *Editâ horâ luna cum defecisset, Romanis militibus Galli sapientia prope divina videri.* This last example proves, that this kind of knowledge was very rare amongst the Romans in those days, who never applied themselves very much either to the study of the Physics, or the other Superior sciences.

The Greeks differed much from them in this point. They cultivated them during a great length of time, and if the honour of inventing them be not their due, no body can deny them that of having exceedingly improved them. It is not easy to find a system of the world applauded in our days, of which the ancients have not at least had some knowledge. If we fix the earth with Tycho Brahe, in order to make the sun, circled with Mercury and Venus, turn round it, that system

Vitruv. de
Archit. 1. 9.
p. 284, &
287.
Plut. de
placit.
philos. 1. 3.
p. 896.
Cic Acad.
Quæst. 1. 4.

was known to Vitruvius. Some fix the sun and stars, to make the earth turn round from West to East exactly upon its centre: and this is the system, at least in part, of Ecphantus the Pythagorean, and of Nicetas the Syracusan. The system

* *Inventa est jampridem ratio prænuntians horas, non modò dies ac noctes, solis lunæque defectuum. Plin. l. 20. c. 2.*

† *Defectiones solis & lunæ cognitæ prædictæque in omne posterum tempus, quæ, quantæ, quando futuræ sint. Cic. de nat. deor. l. 2. n. 135.*

now

now in vogue, is that which places the sun in the centre of a vortex, and the earth in the number of the planets: and which makes the planets turn round the sun in the following order: Mercury, nearest the sun; Venus; the earth turning upon its centre, with the moon revolving round it; Mars; Jupiter; and Saturn last of all. This system of Copernicus is not new: it is that of * Aristarchus, and part of the mathematicians of antiquity; of † Cleantes of Samos; of ‖ Philolaus; of the ** Pythagoreans, and very probably of Pythagoras himself.

And indeed it had been a wonder if this system of Copernicus, which seems so rational, had never entered into the thoughts of any of the ancient philosophers. This system, I say, appears very rational. For, if the earth did not move, the sun and all the stars, which are very great bodies, must make an immense revolution round the earth in twenty-four hours; and the fixed stars which would be in the greatest circle, where the motion is always the strongest, would in one day take a compass of three hundred millions of leagues, and go farther than from hence to China in the time one could pronounce these words, *Go to China*. For all this must happen, if the earth does not turn round upon its own axis every twenty-four hours. It is not difficult to conceive, that it does turn round in this manner, which at most is not above nine thousand leagues, a trifle in comparison with three hundred millions.

Amongst the Moderns, rational physics had made little progress, till the time of Descartes. He took from the Epicureans the principle, That

* Stob. Eclog. Phys. p. 54, & 56.

† Plut. de facie in orbe lunæ, p. 923.

‖ Plut. de placit. philos. p. 896.

** Aristot. de cælo, l. 2. c. 13. p. 658.

to explain the effects of bodies, recourse was to be had only to bodies. But religion taught him to reject their impious principles of Necessity and Chance. For the principle of his physics he lays down a God the Creator and First Mover. He also proscribed the *Vacuum* as inconceivable, and *Atoms*, admitting matter to be divisible *ad infinitum*, or, as he terms it himself, *ad indefinitum*.

With matter and motion, which, he owns, could proceed only from the hands of God, he had the boldness to create a world : and instead of tracing effects to their causes, he pretended to establish causes, and to deduce effects from them. From thence flows his hypothesis of *Vortices*, which is the most probable opinion hitherto advanced upon the Causes of the universe, though in a great number of particular consequences, Descartes, in effect of the weakness inseparable from human nature, is frequently enough mistaken.

His Physics reigned in peace, when Newton undertook to dethrone them. He set the Vacuum on foot again, and pretended to demonstrate the impossibility of vortices ; in a word, to subvert entirely the Cartesian Physics. Hence ensued a great war in the learned world, which has been carried on with abundance of warmth and vigour on both sides. Whether the learned Englishman has succeeded or not, is a question that does not concern me, and will not soon be decided. He has at least been more circumspect than Descartes, in having proposed to himself to proceed from known effects to the discovery of their causes.

It must be owned in general, that in respect to the physics, the Moderns have very much improved the learning of the Antients, and have added many new discoveries to them of great importance. And it could not have happened otherwise. Could it be possible, for so many fine geniusses, as successively applied themselves to the observation of Nature, during

during the course of so many ages, not to have enriched physics, especially since they have discovered extraordinary aids which the antients had not? Nature is an inexhaustible fund, and curiosity has scarce any bounds. Hence it was no illusion, when Seneca foresaw, that posterity would discover abundance of secrets in nature unknown in his time. “ Nature *, said that great man, does not disclose all her mysteries at once. The time will come, when much that is now hid will appear in full light. Posterity will wonder how such evident things escaped us; and even the vulgar know, what we are ignorant of.” This opinion is entirely reasonable, and rich in sense. Many things have conduced to the considerable progress of the physics amongst the moderns.

They may be said to have entirely changed face, and soared to new heights, since the learned have made it a law to themselves to study Nature in nature itself, to make use of their own eyes and reason for discovering its mysteries, and no longer subject themselves blindly and without examination to the judgment of others; in a word, since they have thrown off the yoke of authority, which in Physical matters ought not to enslave our minds, and is only proper to keep them, through weak respect, in a state of idle and presumptuous ignorance. What progress did the Physics make during the course of the fourteen or fifteen ages, in which the authorities of Aristotle and Plato were alternately the law? That method served only to excite vain disputes, to prevent generous efforts, and to extinguish all curiosity and emulation; whilst the lives of philosophers most capable of improving the physics, passed in knowing what had

* Rerum natura, sacra sua non simul tradit — Veniet tempus, quo ista, quæ nunc latent, in lucem dies extrahat —

quo posterì nostri tam aperta nescisse nos mirentur — Multa venientis ævi populus ignota nobis sciet.

already been thought, rather than what one ought to think.

I always disliked a maxim of Cicero's, which however pleased him much, and which he repeats more than once. It is, that he had rather err with Plato, than think aright with the other philosophers. *Errare meherculè malo cum Platone —*
 Tuscul. I. i. n. 39. *quam cum istis vera sentire.* I don't see how this thought can consist with good sense. Is it ever just to prefer error to truth, under whatever fine name or specious form it may conceal itself? We see here the tendency of this kind of idolatry for great men. Only Religion has a right to captivate our minds in this manner, because it has God himself for its voucher, and there is no fear of erring with it.

Every body knows how much nature seems to affect concealing her secrets from us. To discover her mysteries, it is necessary to follow her step by step; we must, to use the expression, surprize her in her operations; we must make observations and experiments; we must have a due number of phænomena, in order to establish a just principle for explaining them; and experiments must verify conjectures. The Antients practised all I have now said to a certain degree, and not without success. But the sagacity of the Moderns, assisted by the invention of many new instruments, has rose exceedingly upon their knowledge. The principal of these new inventions are the telescope, the microscope, the Torricellian tube, or the barometer, and the air-pump.

One Zachariah Jansen invented the telescope and microscope about the end of the sixteenth century; Torricelli the tube, which bears his name, otherwise called the barometer, about the middle of the seventeenth century; and Otho Guerick the air-pump, some time after.

Zachariah Jansen was an Hollander of Middleburg in Zeland, by trade a spectacle-maker.

Chance, by which a great number of the finest discoveries are made, and under which divine Providence delights to conceal itself, had a great share in this of Jansen. Without any premeditated design, he placed two spectacle-glasses at a certain distance opposite to each other, and perceived, that the two glasses in that situation magnified objects considerably. In consequence he fixed glasses in that manner, and from the year 1590 made one of the length of twelve inches. Such was the origin of the telescope, which was afterwards greatly improved. The inventor of the telescope did in little almost what he had done in large ; and from thence came the microscope. To the former of these instruments we are indebted for the knowledge of the heavens, at least in part ; and to the latter for that of a new little world. For we must not believe that we see every thing that inhabits the earth. There are as many species of invisible as visible animals. We see them from the elephant to the mite. And there our sight ends. But at the mite begins an infinite multitude of animals, of which that insect is the elephant, and which our eyes cannot discern without aid. By the help of the microscope we see thousands of insects, swimming and darting to and fro, in the hundredth part of a drop of water. Lewenhoeck says, that he has seen fifty thousand in a very small drop of liquor.

These glasses may be said to be a new organ of sight, which one could not have presumed to expect from the hands of Art. How much would the antients have been surprized, if it had been foretold to them, that, by the means of certain instruments, their posterity should one day see an infinity of objects not seen by them : an heaven unknown to them, and plants and animals, of which they did not so much as suspect the possibility !

Torricelli was Mathematician to the Duke of Florence, and Galileo's successor. Galileo was for having the efficacy of the horror of a Vacuum occasion water to rise in pumps, to about two and thirty feet, and to support it there, where he fixed that famous efficacy. In 1643, Torricelli tried the efficacy of this imaginary horror in quicksilver. He caused a glass tube of three or four feet to be made and sealed at the end hermetically. This he filled with quicksilver, and turned it upside down as is still practised. The quicksilver came down : but stopped, as of itself, at the depth of between twenty-seven and twenty-eight inches.

Otho Guericke, consul of Magdeburg, formed the design of trying a much greater kind of Vacuum than that of the tube of Torricelli. Accordingly he caused a large round vessel of glass to be made, with a sufficiently small opening at bottom, and a pump and sucker to draw the air out of the vessel. And this was the origin of the air-pump. Wonders came from his hands, that amazed philosophers, no less than other people. With what astonishment, for instance, did they not see two brass basons, made exactly in the form of demispheres, and applied to each other at their edges, that could not be separated by eight horses on a side made fast to each of them, and drawing different ways.

It is easy to conceive how much these machines, and others of a like nature, invented by the moderns, and much improved by use itself, and length of time, must have conduced to the progress of Physical Observations.

But what has contributed most to it, is the establishment of Academies. The last age gave birth to four of the most famous almost at the same time. *The Academy del Cimento*, at Florence ; *the Royal Society*, at London ; *the Royal Academy of Sciences*, at Paris ; and *the Academy of the Curious*
in

in the secrets of nature, in Germany. The desire of supporting the reputation of a body of which one is a member, and of distinguishing one's self by important works, is a powerful incentive with the learned, which keeps them almost continually in action. Besides which, only societies, and societies protected by the prince, are capable of making the necessary collection of observations and well attested facts, for establishing a future system. Neither the learning, pains, life, nor faculties of a single person suffice for that. Too great a number of experiments, of too many different kinds, all too frequently repeated in too many various manners, and pursued with the same spirit for too great a length of time, are necessary to that effect.

I admire the wisdom and modesty of the Academy of Sciences, that, notwithstanding the many learned Works with which it has enriched the public, and the many useful discoveries that are the fruits of its labours and observations, considers the sciences, at least the physics, as still in their cradle. But I admire still more the religious use it makes of such curious knowledge, which, according to it, ought to inspire us with an high regard for the author of nature, from the admiration of his works.

“ One can scarce help repeating often, say its memoirs, that in respect to the physics, the most common objects become so many miracles, as soon as we consider them with certain eyes.”

And in another place, “ The sublime reflections into which the physics lead us upon the author of the universe, are not to be ranked amongst its simple curiosities. That great work, always the more wonderful the more it is known, gives us so high an idea of the artificer, that we find ourselves lost in admiration and reverence of him, as often as we look into it. True Physics rise so high as to become a kind of Theology.”

Before I proceed to the mathematics, I shall touch lightly upon Physic or Medicine, Anatomy, Botany, and Chymistry, all which are either parts of, or relate to, the physics in general or natural philosophy. Tertullian calls the physician's art *the sister of philosophy*; and every body knows the three others depend on Physic.

CHAPTER IV.

I Treat what relates to physic in a separate chapter, to which I add Botany, Chymistry, and Anatomy, which are parts of it, but of which I shall say very little.

SECT. I.

OF PHYSIC.

PHYUSIC is undoubtedly of the same date with diseases, for men have endeavoured to rid themselves of them, ever since they knew them; and diseases are almost as antient as the world itself, because they were the effect and punishment of sin. Men were long each his own physician, and it is hard to fix the time when Physic was first made an art and profession. Necessity and experience made way for them. In certain countries, those who had been cured of some disease, wrote down how, and by what remedies it had been effected, and deposited those accounts in the temples, for the instruction of others in the like cases. In other places, as in Egypt and Babylon, the sick were exposed in public, in order that such as passed by, who might have been sick and cured of the same distemper, might give them advice.

Plin. 1. 29.
in Procem.

Her. 1. 1.
c. 197.
Strab. 1. 1.
p. 155.
& 1. 16.
p. 746.

The

The Egyptians considered their god Hermes, that is to say, Mercury, as the inventor of medicine. It is certain that they cultivated it both more antiently and more learnedly than any other people.

The Greeks disputed that glory with them, or at least followed them very close in it. They will supply us with all the physicians, of whom I shall speak : for the Romans applied themselves little to this science. Before the Trojan war, Chiron the Theffalian, furnamed the Centaur, who was Achilles's governor, made himself famous in physic by the cure of wounds, and the knowledge of simples, which he imparted to that hero, and his friend Patroclus.

Æsculapius, Chiron's disciple, did not give place to his master. Pindar represents him as extremely Pindar. versed in all the parts of physic. Fable tells us, Pythior. Jupiter, enraged that he had restored Hippolitus Od. 3. the son of Theseus to life, killed him with thunder. Which intimates, that by his skill he cured such desperate diseases, that he was said to restore the dead to life.

Having been placed in the number of the immortals, temples were erected to him in different places as the god of health. The most famous was that of Epidaurus. It was from thence, in consequence of a famous deputation, at the head of which was Q. Ogulnius, that he is pretended to have come to Rome in the form of a serpent, and to have delivered the city from the plague in the year 461, from its foundation. A temple was afterwards built for him without the walls. That of Cos, the country of Hippocrates, was also very famous. In it were several tables or paintings, on which were wrote down the remedies the god had directed many sick persons to take, who had been cured in effect.

Steph.
Byzant. in
voce *Syrna*

Homer gives Æsculapius two sons, both famous physicians, of whom mention is made in the *Iliad*; the one called Machaon, very expert in chirurgical operations, which in those times, as well as in the succeeding ages, was not distinct from the practice of physic; the other Podalirius, more versed in the kind of physic called afterwards *λογική*, that is to say, founded upon principles and reasonings. On his return from the Trojan war, Podalirius was driven by a tempest upon the coasts of Caria, where he cured a daughter of king Damæthus, by bleeding her in both arms. The father, by way of reward, gave her to him in marriage. Amongst other children, he had one called Hippolochus, from whom Hippocrates said he was descended.

Plin. l. 29.
c. 1.

Cels. in
Præf.

Pliny supposes an interval of six or seven hundred years between the siege of Troy and the Peloponnesian war, that is to say, the time of Hippocrates: which is not entirely exact. Celsus places Pythagoras, who lived in the time of Cyrus and his two successors, and some other philosophers, as Empedocles and Democritus, in the number of celebrated physicians.

Physicians are distinguished into different classes and sects. Some are called *Empirics*, because they followed experience almost entirely in their practice. Others, of whom Hippocrates was the chief, joined reason with experience, which kind of physic took the name of *Dogmatic* or *Rational* from them. Some affected to depart from all other physicians, and to follow a peculiar method of their own: these were called the *Methodists*. I shall not confine myself scrupulously to this division. I shall only follow the order of time, and speak of such physicians as were most known. All the different sects of physicians, for there is a great number of them, are learnedly treated in Mr. Daniel

niel le Clerc's history of physic, a work of profound erudition.

DEMOCEDES of Crotona gave proofs of his A. M. skill, in restoring sleep and health to king Darius, ^{3485.} whom a sprain of the foot occasioned by a fall ^{Ant. J. C.} from his horse, kept perpetually awake, and in excessive pain, which the physicians of the country ^{519.} were not able to remove. He afterwards cured the queen Atossa of an ulcer, which she had long concealed out of modesty. I have related this physician's history, with that of Darius. ^{Her. l. 3. p. 124, 133}

HEROPHILUS acquired also great fame by A. M. physic. He made much use of botany, and still ^{3704.} more of anatomy, in which he made great improvements. The princes permitted him to dissect ^{Ant. J. C.} the living bodies of condemned criminals, of whom ^{300.} a great number passed through his hands. * This ^{Galen.} made Tertullian call him an executioner rather ^{Comment.} than a physician. ^{11. in lib. Hippoc.}

HERODICUS of Sicily, flourished under Artaxerxes Longimanus. The sect called ^{A. M.} Διαίτητική, ^{3540.} from using scarce any remedy except diet and a regimen of life, acknowledged him their chief; as ^{Ant. J. C.} well as that called *Gymnastic* sect, from making ^{464.} great use of the exercise of the body for restoring ^{Eustath.} and confirming health. He was the brother of the famous rhetorician Gorgias; but is best known by ^{in Iliad.} one of his disciples.

HIPPOCRATES, of the island of Cos, is A. M. that illustrious disciple. His birth is dated the first ^{3544.} year of the LXXXth Olympiad. He is said to ^{Ant. J. C.} have descended from Æsculapius by Heraclides his ^{460.} father, and from Hercules by his mother Praxitea. He first applied himself to the study of natural things in general, and afterwards to that of the human body in particular. His own father was his

* Herophilus ille medicus, qui homines odiit, ut nosset.
aut lanius, qui sexcentos exegit, ut naturam scrutaretur:
Tertul. lib. de anima, c. 10.

first master. He also received lessons from another celebrated physician, Herodicus, of whom I spoke last. He made a great proficiency in all the parts of physic, and carried the knowledge of it as high as was possible in those days.

I have already said that he was born at Cos. That island was consecrated to the god *Æsculapius*, who was adored there in a particular manner. It was a custom for all, who had been cured of any distemper, to make an exact memorandum of the symptoms that had attended it, and the remedies by which they had been relieved. Hippocrates had caused all these accounts to be copied, which were of no small advantage to him, and served him instead of a great length of experience.

A. M.

3574.

Ant. J. C.

430.

Ant. Hist.

Vol. III.

His vast capacity appeared in a peculiar manner during the plague, that raged particularly in the city of Athens and throughout Attica during the Peloponnesian war. I have related elsewhere his great zeal and devotion for the preservation of his country, the noble disinterestedness which induced him to refuse the advantageous offers of the king of Persia, and the extraordinary honours with which Greece thought it incumbent upon itself to reward the important services he had rendered it.

The people of Abera are said to have wrote to Hippocrates, to desire him to come thither to visit Democritus. They saw that philosopher regardless of every thing, laugh at every thing, say that the air was full of images, and boast that he made voyages into the vast immense of things. Considering all this as so many symptoms and beginnings of phrenzy, they were afraid he would run mad, and that his great learning would entirely turn his brain. Hippocrates set them right and judged very differently of Democritus's condition. It is not certain that the letters ascribed to Hippocrates, from whence this fact is taken, are genuine.

The

The writings which he left behind him in great number, have always been and still are considered, as the most perfect in this kind, and as the best and most proper foundation for the study of physic. He has preserved the remembrance of an event in them, which does him still more honour than all learning and capacity. It is the sincere confession of an error, which he had committed in dressing a wound in the head: for antiently, as we have observed, physic, surgery and pharmacy, were not distinct professions. * He is not ashamed to own, at the expence in some measure of his glory, that he was mistaken; lest others, after him and by his example, should fall into the same error. Little minds, says Celsus, and men of vulgar abilities, do not act in this manner, but are much more careful of the small reputation they have, because they can lose nothing without impoverishing themselves. Only great geniusses, conscious to themselves of the abundance they otherwise possess, are capable of such a confession, and of neglecting the little losses, that diminish nothing of their riches and opulence.

He makes also another confession, that argues an admirable spirit of candor and ingenuity. Of forty-two patients, whose distempers he describes in his 1st and 3d books *upon epidemical diseases*, he owns that he cured only seventeen, that the rest died under his hands. In the second book of the same work, speaking of a kind of quinsy attended with dangerous symptoms, he says, that all his patients

* De futuris se deceptum esse Hippocrates memoriæ prodidit, more magnorum virorum, & fiduciam magnarum rerum habentium. Nam levia ingenia, quia nihil habent, nihil sibi detrahunt. Magno ingenio, multaque nihilominus

habitu, convenit etiam veri erroris confessio, præcipuè in eo ministerio, quod utilitatis causa posteris traditur, ne qui decipiantur eadem ratione quæ quis deceptus est. *Cels.* l. 8. c. 4.

recovered. *Had they died*, adds he, *I should have said so with the same freedom.*

Lib. de
arte.

In another place, he complains modestly of the injustice of those who cry down physic, under the pretence, that many people die in the hands of physicians. As if, says he, the death of the patient might not be imputed to the unfurmountable violence of the distemper, as much, or rather more, than to the fault of the physician.

Lib. præ-
reptio-
num.

He declares, that it is no dishonour to a physician, when he is at a loss how to act in certain difficult cases, to call in other physicians, in order to consult with them upon what is necessary to be done for the patient's good. From whence we see that such consultations are an ancient custom.

The character of a truly honest man and one of the greatest probity, appears in the oath of Hippocrates, with which he introduces his works. He calls the gods, who preside over physic, to witness the sincere desire he has to discharge exactly all the duties of his station. He expresses a warm and respectful gratitude for him who taught him the art of physic, and declares that he shall always consider him as his father, and his children as his own brothers, whom he shall make it his duty to assist upon all occasions, both with his fortune and advice. He protests, that in the regimen which he shall prescribe for the sick, he shall take great care to consult what may be best for them, and to avoid whatever may be to their prejudice. He proposes to himself the leading of a pure and irreproachable life, and not to dishonour his profession by any action worthy of blame. He says that he shall never undertake to cut for the stone, and shall leave that operation to persons whom long experience has rendered dexterous at it. He protests that, if in visiting his patients or otherwise, he shall discover any thing which ought to be concealed, that he will never reveal it, but will
inviolably

inviolably observe the sacred law of secrecy. And lastly he hopes, by his punctual attachment to all these rules, that he shall acquire the esteem of posterity, and consents to forfeit the good opinion of the world for ever, if he is so unfortunate as to depart from them.

He is highly praised for his disinterestedness, a most estimable virtue in a physician. What he says upon this subject, is worthy of remark. He is for having the physician act, in respect to his fees, with honour and humanity, and regulate them by the patient's power to reward them more or less liberally. There are even occasions, says he, in which a physician ought neither to ask nor to expect reward; as in the cases of strangers and the poor, whom all the world are obliged to assist.

He appears to have been full of respect for the Divinity. "Those, says he, who first discovered the manner of curing diseases, believed it an art, of which the invention ought to be attributed to God." I have already observed elsewhere, that Cicero was of the same opinion. *Deorum immortalium inventioni consecrata est ars medica.*

In Lib.
præreptionum.

De pris.
medic.

Tusc.
Quæst. l. 3.

Nothing is particularly known of the death of Hippocrates. He died at a very advanced age, and left two sons, THESSALUS and DRACO, who acquired great reputation amongst the physicians, as well as POLYBIUS his son-in-law and successor.

I have spoke, in the history of Philip, of the ridiculous vanity of a physician called MENECRATES, whom that prince treated as he deserved.

A. M.

PHILIP of Acarnania is known from the salutary draught he gave Alexander the Great, which saved his life, at a time when endeavours had been used to render that physician suspected.

3671.

Ant. J. C.

333.

A. M.

3722.

Ant. J. C.

282.

ERASISTRATUS made himself known and esteemed by his address in discovering the cause of the sickness of Antiochus Soter, the son of Seleu-

Val. Max.

l. 5. c. 7.

Vol. VII. cus king of Syria. I have related the fact in its place. If Pliny may be believed, that wonderful cure which restored a tenderly beloved son to his father, was rewarded with an hundred talents, that is to say, an hundred thousand crowns.

A. M. 3785. Ant. J. C. 219. Vol. VIII. APOLLOPHANES, physician to Antiochus first named the Great, was very learned in his profession; but became still more famous by the important service which he rendered his master. Hermias, the first minister of that prince, committed unheard of extortions and oppressions, and had rendered himself so terrible, that no body dared lay their complaints before the court. Apollophanes had so much love for the public good, as not to fear risking his fortune for it. He discovered the general discontent of the kingdom to the king, and left that lesson to physicians, upon the use they ought to make of their freedom of access to princes.

A. M. 3880. Ant. J. C. 124. MITHRIDATES, who was so long the terror of the Romans, distinguished himself highly in physic, not only by the invention of the antidote that still bears his name, but the composition of several learned works, which Pompey made Lænaeus his freed-man translate into Latin.

A. M. 3920. Ant. J. C. 84. Plin l. 26. 9. 3. ASCLEPIADES of Bithynia, who at first taught eloquence at Rome, quitted the profession of a rhetorician to take up that of a physician, which he believed more profitable than the other, and was not mistaken. He introduced an entire change in the practice observed before him, and departed almost in every thing from the principles and rules of Hippocrates. To solid and profound knowledge he substituted the insinuation and repute of a fine speaker, which often pass for merit with the sick. He also made it his business to flatter their taste, and gratify their desires to the utmost of his power, a certain means for gaining their confidence. His maxim was, That a physician ought

ought to cure his patients, * *safely, soon, and agreeably*. This practice were much to be desired, says Celsus. But the misfortune is, that to endeavour to cure too soon, and to prescribe nothing but what is agreeable, are generally attended with great danger. What contributed most to bring him into vogue, was his luckily meeting a man, that his friends were going to inter, in whom he found some remains of life, and whom he restored to perfect health. Pliny often mentions this physician, but with very little esteem.

THEMISON, the disciple of Asclepiades, was a native of Laodicæa. He made some alteration in his master's system, when he was old. The sect which he formed, was called the *Methodic sect*, because he thought proper to establish a method for rendering physic more easy to learn and practise. Juvenal does not speak in his favour.

Quot Themison ægros autumnno occiderit uno. Sat. 10. l. 4.

————— *As many, with his pills
As in one autumn learn'd Themison kills.*

Cicero and Horace mention CRATERUS as a learned physician.

DIOSCORIDES (*Pedacius*) a physician of Anazarba a city of Cilicia, afterwards called Cæsarea. Vossius, after Suidas, says, that he was physician to Anthony and Cleopatra. It is believed that they confound him with another Dioscorides, surnamed *Phacas*. The person meant here might live in Vespasian's time. Some of the Learned have disputed, whether Pliny copied Dioscorides, or the latter extracted his work from Pliny. These two authors wrote at the same time, and upon the same subjects, without ever citing each other. The

* Asclepiades officium esse medici dicit, ut tutò, celeritèr, & jucundè curet. Id votum est; sed fere periculosa esse nimia & festinatio & voluptas solent. *Cels. l. 3. c. 4.*

subject treated by Dioscorides, is the *Materia Medica*, the matter or elements of medicine. All bodies used in physic are so called, and are principally reduced to three species: plants, animals, and minerals, or things of the nature of the earth.

Sueton. in ANTONIUS MUSA, the freedman, physician of
 Aug. c. 81. the emperor Augustus, cured him of a dangerous
 Dion. Caff. distemper, which had reduced him to the last ex-
 1. 53. p. tremity, by treating him in a manner quite differ-
 517. rent to what had been used before, and making
 him use cold baths, and refreshing draughts.
 This happy cure, besides the great presents made
 him by the emperor and the senate, acquired Musa
 the privilege of wearing a gold ring, which till
 then had been granted only to persons of the first
 condition. All physicians, on Musa's account,
 were exempted from all taxes for ever. The Ro-
 man people, to express their gratitude, caused a
 statue to be erected to him near that of Æsculapi-
 us. * He took the same method with Horace,
 Epist. 15. and made him use the cold bath in the midst of
 1. 1. winter.

CORNELIUS CELSUS is believed to have li-
 ved in the reign of Tiberius. He was very
 learned, and had wrote upon all kinds of subjects.
 L. 12. Quintilian, who highly extols his erudition, terms
 c. 11. him however only an indifferent genius: *Cornelius
 Celsus, mediocri vir ingenio*. I don't know whe-
 ther the physicians agree with him in this point.
 We have eight books of his upon physic, which
 are wrote in very good Latin.

A D. 131. GALEN, the most celebrated of physicians next
 to Hippocrates, was of Pergamus. He lived in
 the reigns of Antoninus, Marcus Aurelius, and
 some other emperors. He was educated with great

* ————— Nam mihi Baias
 Musa supervacuas Antonius, & tamen illis
 Me facit invisum, gelida cum perluor unda
 Per medium frigus.

care in the study of polite learning, philosophy, and the mathematics. When he had made choice of the profession of physic, he devoted himself entirely to it, went to many of the cities of Greece to receive lessons from the most famous masters in that science, and continued particularly at Alexandria in Egypt, where the study of physic flourished at that time more than in any other part of the world. When he returned into his own country, he knew how to make great use of the precious treasures of learning which he had collected in his travels. His principal application was in studying Hippocrates, whom he always considered as his master, and in whose steps he thought it is honour and duty to tread. He received his principles in all their force, which had been neglected and left in oblivion above six hundred years.

He went to Rome at the age of thirty-four, where he acquired great reputation, and at the same time drew upon himself no less envy from the other physicians. His extraordinary cures of patients absolutely given over, his sagacity in discovering the true causes of distempers that had escaped others, the certainty with which he often foretold all the symptoms that were to happen, the effect his remedies would produce, and the time in which a perfect cure would be effected; all this occasioned his being considered, on the one side, by the unprejudiced, as a physician of extraordinary learning and talents; and on the other, by his jealous brethren, as a man who performed all his operations by the assistance of magic. At least they spread that report to depreciate him, if possible, in the opinion of the people and the Great.

The plague, which happened some years after, A.D. 166. and which made horrible ravages throughout Italy and in many other provinces, determined him to return into his country. If it was to take care of the

the people, his design was very generous and laudable.

A.D. 170. He did not continue long there. M. Aurelius, at his return from his expedition against the Germans, ordered him to Aquileia, from whence he afterwards brought him in his train to Rome. The emperor reposed great confidence in him. The rigid life which that prince led, had very much impaired his health. He took a preparation of treacle every day to strengthen his stomach and lungs, which were very weak: this Galen made up for him. To this remedy the health he generally enjoyed, notwithstanding his great weakness, was attributed.

That prince, intending to return into Germany, was extremely desirous of carrying Galen thither with him, whose great abilities, and perfect knowledge of his constitution, made him more capable of serving him than any other physician. Galen however, having desired him to leave him at Rome, the emperor, who was all goodness, complacency, and humanity, complied. I admire this condescension; but cannot conceive, how a physician in such a conjuncture could refuse himself to the desires of a prince so worthy of consideration.

Perhaps the design he had formed of writing upon physic, and which he might have already begun to put in execution, might occasion this refusal. And indeed it was after this expedition of M. Aurelius till his death, and during the reign of Commodus his son and successor, that Galen composed and published his writings upon physic, whether during his abode at Rome, or after his retirement into his own country. Part of his writings were lost in the conflagration, which destroyed whole quarters of Rome and many libraries in the reign of the emperor Commodus. The place and time of Galen's death are not exactly known.

A fact, which Galen relates himself, shews us Gal. de
 both his vast ability, and the esteem which M. Au-Præcog-
 relius had for him. “ That prince, says he, ha-
 v^{nitione,}
 c. 11.
 ing been suddenly seized in the night with a
 “ cholic and looseness, which made him feverish,
 “ his physicians ordered him to lie still, and gave
 “ him only a little broth in the space of nine hours.
 “ The same physicians returning afterwards to the
 “ emperor, where I happened to be, judged from
 “ his pulse, that he had a fever coming on him :
 “ for my part I continued silent, and even with-
 “ out feeling his pulse in my turn. This induced
 “ the emperor to ask me, turning towards the side
 “ where I was, why I did not come to him ? To
 “ which I answered, that his physicians having al-
 “ ready felt his pulse twice, I came into what they
 “ had done, not doubting but that they were better
 “ judges of his pulse than me. The prince how-
 “ ever offering me his arm, I then felt his pulse,
 “ and having examined it with abundance of at-
 “ tention, I declared that there was not the least
 “ sign of the access of a fever, but that his sto-
 “ mach was clogged with some indigested food
 “ which occasioned his being feverish. M. Aure-
 “ lius was so well convinced of what I said, that
 “ he cried out : *That’s it ; you have hit it exactly :*
 “ *I feel my stomach clogged ;* and repeated the same
 “ two or three times over. He afterwards asked
 “ me, what was to be done to relieve him ? I re-
 “ plied, if any other person except the emperor
 “ were in the same condition, I should give him
 “ a little pepper in wine, as I have often done
 “ upon the like occasion. But, as it is the cus-
 “ tom to give no remedies to princes, but what
 “ are very gentle, it will suffice to apply some
 “ wool steeped in oil of spike very hot, to the
 “ emperor’s stomach. M. Aurelius, continues
 “ Galen, did not fail to take both those remedies,
 “ and addressing himself afterwards to Pitholaus,
 “ his

“ his son’s governor: *We have but one physician,*
 “ said he, speaking of me. *He’s the only man of*
 “ *value we have.*”

In lib de
usu corp.
hum.

The manners of that illustrious physician suited his ability and reputation. He expresses great respect for the Divinity in abundance of places; and says, “ That piety does not consist in offering incense or sacrifices to him; but in knowing and admiring the wisdom, power, and goodness, that shine forth in all his works one’s self, and in making others know and admire them. He had the misfortune of not knowing, and even of condemning the true religion.”

He never mentions his father, or his masters, but with the warmest and most respectful gratitude, especially when he speaks of Hippocrates, to whom he ascribes the whole honour of all he knew or practised. If he departs sometimes from his opinion, for he respected truth above all things, it is with such precautions and reservations, as argue the sincere esteem he had for him, and how much he considered himself below him in every thing whatsoever.

His assiduity about the sick, the time which he bestowed upon knowing their condition exactly, the care which he took of the poor, and the relief he procured them, are fine models for the imitation of persons of the same profession.

Plin. l. 25.
c. 1.

A. M.

3780.

Ant. J. C.

215.

Antiq.

Rom l. 10.

p. 677.

We read in Pliny, that ARCHAGATHUS of Peloponnesus was the first physician, who came to Rome: this was in the consulship of L. Æmilius and L. Julius, the 535th year from the foundation of the city. It would be surprizing if the Romans were so long without physicians. Dionysius Halicarnassensis, speaking of a plague, which swept off almost all the slaves and half the citizens in the 301st year of Rome, says, that there were not physicians enough for the number of the sick. There were physicians then at that time.

But

But it is probable, that the Romans, till the arrival of Archagathus, used only the natural, or the simple Empiric kind of physic, such as we may suppose it practised by the first men. That physician was treated very honourably at first, and rewarded with the freedom of the city: but the violent remedies which he was obliged to use, for his principal excellency consisted in surgery, soon disgusted the people both of him and of physic in general. It seems however, that many physicians came from Greece to Rome to practise their art, though Cato, during his life, opposed it with his whole power. For, in the decree, by which, many years after the death of that celebrated censor, the Greeks were obliged to quit Rome, the physicians are mentioned expressly. * Till Pliny's time, of all professions, that of physic, as gainful as it was, was the only one no Roman had followed, because they believed it below them; and, if any did practise it, it was, to use the expression, only in going over to the Grecian camp, and speaking their language: for such was the folly and madness of the Romans, and even of the lowest of the people, that they would confide only in strangers, as if their health and lives had been most safe in the hands of those, whose very language they did not understand.

It is difficult, and indeed foreign to my subject, to determine in respect to the merit of the antient and modern physic, and to give the one the preference to the other. They have each their peculiar advantages, which render both highly estimable. It is natural to conceive, that the experience of

* Solam hanc artium Græcarum nondum exercet Romana gravitas in tanto fructu: paucissimi Quiritium attigere, & ipsi statim ad Græcos transfugæ. Imò verò auctoritas ali-

ter, quàm Græcè eam tractantibus, etiam apud imperitos expertesque linguæ, non est: ac minùs credunt, quæ ad salutem suam pertinent, si intelligunt. *Plin. l. 29. c. 1.*

M. Buret-
te.

many ages must have added considerable lights to the knowledge of the antients. I desired a learned physician, one of my brethren in the college royal and the academy of Belles Lettres, and my particular friend, to favour me with a few lines upon what I might say with reason upon a subject absolutely unknown to me. I shall content myself with inserting them here, without any addition.

“ The new discoveries, which have enriched the physic of the moderns, and which may give it the preference to that of the antients, are :

“ 1. Those of anatomy, which have made it more perfectly acquainted with the structure of the human body, and the wonders of the animal œconomy ; amongst others, the circulation of the blood, with all its relations and dependances : which has given it a great insight into the causes of diseases, and the manner of treating them.

“ 2. Those of surgery, which, besides many very salutary operations added to those of the antients, have rendered the modern practice more safe and expeditious, and less painful.

“ 3. Those of pharmacy, which consists in the knowledge and use of many specific remedies for the cure of certain diseases ; as *Quinquina* for the ague, *Ipecacuabna* for the dysentery, &c. without reckoning those which chymistry has rendered more efficacious and less disgusting.

“ 4. The opening of bodies that have died of diseases, an abundant source of the most important observations, for improving the practice of physic in the treatment of the same diseases.

“ The physic of the antients is perhaps to be preferred to that of the moderns, in being less profuse of medicines in sickness, and less desirous to precipitate cures ; in observing the motions of nature with more attention, and assisting them with greater confidence ; and in being con-
“ tented

“ tented to divide the honour of the cure with nature, without arrogating the whole glory of it to itself, &c.”

Physic, however useful and salutary, has had the misfortune to be the butt, almost in all times, even of great and highly estimable persons, especially amongst the Romans. * Cato, to whose authority a triumph and the censorship add nothing, so much was his personal merit superior to all titles,, was one of those who declared himself most strongly against the physicians, as we see in a letter to his son, preserved by Pliny. But we must observe, that he means in it only the physicians from Greece, to which nation he has abundance of ill-will. “ You † may depend upon what I am going to say as a certain prediction. If ever that nation (meaning Greece) should impart to us their taste for letters, we are undone; and especially if they send us their physicians. They have sworn amongst themselves to destroy all the Barbarians with their art.” The Greeks called all other nations by that name. So excessive an exaggeration refutes itself, and sufficiently explains what we ought to think of it.

Pliny the Naturalist was much in the same way of thinking. He seems to have made it his business to decry the physicians, by throwing together all that could make them contemptible and even odious. He taxes them with avarice, upon account of the considerable rewards they received from princes: but ought the generous gratitude of

* Quod clarissimè intelligi potest ex M. Catone, cujus auctoritati Triumphus atque Censura minimum conferunt: tanto plus in ipso est. *Plin.* l. 29. c. 1.

† Nequissimum & indocile genus illorum. Et hoc puta

Vatem dixisse: Quandocumque ista gens suas literas dabit, omnia corrumpet. Tum etiam magis, si medicos suos huc mittet. Jurarunt inter se barbaros necare omnes medicina. *Ibid.*

the latter to be imputed to physicians? He reports the depravity of manners into which some of them fell: but were not these faults personal, and ought they not to be atoned for by the infinite services, which others of the same profession have done mankind in all ages? He takes pains to turn the consultations of physicians into ridicule: he repeats an antient inscription upon a tomb, in which the deceased said, that he died of a multitude of physicians: *TURBA SE MEDICORUM PERIISSE*. He complains that of all the arts physic is allowed to be practised without undergoing any examination, or giving any proofs of its ability. “They learn it *, says he, at our hazard, and acquire experience at the price of our lives. No law punishes their ignorance; nor is there any example of its being chastised. Only a physician can murder with absolute impunity.” Pliny has reason for these complaints; but they extend only to Empirics, that is to say, persons of no repute, authority, or learning, who take upon them to practise that of all the arts, which stands the most in need of these qualifications.

Ecclesiast.
xxix. 1—
14.

Extremes are not to be admitted upon this head, in which blind confidence, and ill-grounded contempt, may be equally dangerous. The holy scripture, which is the rule of our opinions, prescribes both to the patient and physician how they ought to think and act. “Honour the physician with the honour due unto him, for the uses which you may have of him: for the Lord hath created him—The Lord hath created medicines out of the earth, and he that is wise will not abhor them—Was not the water made sweet with wood, that the virtue thereof

* Nulla lex quæ puniat incitiam: capitale nullum exemplum vindictæ. Discunt periculis nostris, & experimen-

ta per mortes agunt: medicoque tantum hominem occidisse impunitas summa est. *Plin. ibid.*

“ [*of plants*] might be known? And he hath
 “ given men skill, that he might be honoured in
 “ his marvellous works——My son, in thy sickness
 “ be not negligent; but pray unto the Lord,
 “ and he will make thee whole: Then give place
 “ unto the physician; for the Lord hath created
 “ him: let him not go from thee, for thou hast
 “ need of him. There is a time when in their
 “ hands there is good success; for they shall also
 “ pray unto the Lord, that he would prosper that
 “ which they give, for ease and remedy to pro-
 “ long life.” Only the spirit of God is capable
 of giving such wise and reasonable advice.

S E C T. II.

OF BOTANY.

BOTANY is a science which treats of plants.
 This branch of knowledge has been esteem-
 ed in all ages and nations. Mankind are generally
 enough convinced, that all physic is included in
 Simples: * and there is great reason to believe,
 that it had its beginning in these remedies, which
 are simple, natural, of no expence, always at hand,
 and within the capacity of the poorest person.
 Pliny cannot bear that instead of using them, peo-
 ple should go at a great expence to the most re-
 mote countries in quest of medicines. Accordingly
 we see, that the most antient physicians distinguish-
 ed themselves by the knowledge and use of sim-
 ples: Æsculapius, who, if we may believe fable,
 restored Hippolytus to life by the use of them;
 Chiron, the master of Achilles, so skilful in phy-
 sic; Jaspis, to whom his father Apollo, the

*Pæoniis
 revocatum
 herbis.
 Virg.*

* Hinc nata Medicina. Hæc
 sola naturæ placuerat esse reme-
 dia, parata vulgo, inventu fa-
 cilia, ac sine impendio——

Ulceri parvo medicina à Ru-
 bro mari imputatur, cum reme-
 dia vera quotidie pauperrimus
 quisque cœnet. *Plin.l. 24.c. 21.*

god of phyfic, granted as a rare gift, the knowledge of Simples.

Scire potestates herbarum, usumque medendi.

Æn. l. 12. v. 396.

To know the pow'rs of herbs, and arts of cure.

Botany is one of the parts of natural philosophy : it calls in the aid of chymistry ; and is of great use in phyfic. Natural philosophy, or the physics in general, considers the internal structure of plants, their vegetation, generation, and multiplication. Chymistry reduces them to their principles or elements. Phyfic derives from these elemental principles, and still more frequently from the experience of the effects of plants, when employed in substance, the use to be made of them for the health of an human body. The union of these several branches of knowledge in the same person forms an excellent character, but is not necessary to Botany properly so called, whose bounds are less extensive, within which it may confine itself with honour. To make plants a peculiar study, to know their most essential marks, to be able to name them in a short and easy method, that reduces them to their proper and respective kinds and classes, to describe them in terms so as to be known to those who never saw them ; these are precisely the functions of a botanist considered as such.

In the earlier times, the knowledge of plants seems to have been purely medicinal : which is what rendered the catalogue of them so short and so limited, that Theophrastus, the best historian of antiquity come down to us upon this subject, names only six hundred, though he had collected not only those of Greece, but of Libya, Egypt, Ethiopia, and Arabia. Dioscorides and Pliny, though they might have had better and ampler memoirs upon this head, have scarce cited more. But, far from having

having established any order amongst them, they have not described those of which they speak, in a proper manner to distinguish and make them known ; and have many, even of the most important in their collection, that are not now to be found.

The ages which succeeded that of Dioscorides, added little riches to Botany. And indeed at length all the sciences were eclipsed, and did not appear again till the fifteenth century, when every body was intent upon hearing the antients, in order to retrieve the learning which had been so long buried in oblivion. Pope Nicholas V. commissioned Theodore Gaza to translate Theophrastus, as the only man capable of making him understood. Soon after other learned men laboured successively in translating Dioscorides. These versions, though very estimable in other respects, served only to excite disputes between many very learned physicians.

The search after plants in the books of the Greeks and Latins was from that time conceived not the best method of making any great progress in the knowledge of them. Accordingly resolutions were taken to go in quest of it to the places where the antients had wrote. With this view voyages were made to the islands of the Archipelago, Syria, Mesopotamia, Palestine, Arabia, and Egypt. These excursions were useless enough with respect to their principal design, the understanding of the antient authors : but the Learned having brought back a great number of plants which they discovered themselves, botany began to appear in its true form, and to change what before was only citation and comment, into natural observations and a regular science. About the end of the Fifteenth Century, they confined themselves solely to describing the plants of their own countries, or of those into which greater curiosity had carried the lovers of botany ; and they began to point out the places,

where each plant grew, the time of its coming up, its duration, and maturity, with figures, that constitute the principal value of this kind of works, from the clearness they give them. Various collections which appeared at that time, instead of the five or six hundred extracted by Mathioli from the antients, included in the beginning of the sixteenth century more than six thousand all described, with their figures.

There was still wanting however a general order, or system, to the knowledge of plants, which might make it a science properly so called, by giving it principles and a method. Upon this several of the Learned employed themselves afterwards, with a success, not indeed perfect hitherto, (for sciences attain their ultimate perfection only from succession of time) but which afforded great views and insight for arriving at that perfection.

The System of botany at length received its last form from Monsieur Tournefort. His institutions, attended with the description and designs of an immense number of plants, will be an eternal monument of the vastness of his views, and his laborious enquiries, which cost him incredible fatigues, indispensibly necessary to the design he proposed. For botany, says Mr. Fontenelle in his oration in praise of Mr. Tournefort, is not a sedentary and inactive science, that may be attained in the repose and shade of a closet, like geometry or history; or which at most, like chymistry, anatomy, and astronomy, requires operations of no great pains and application. To succeed in it, the student must range over mountains and forests, must climb steep rocks, and expose himself upon the brinks of precipices. The only books that can instruct him fully in this subject, are sprinkled over the face of the whole earth, and to peruse and collect them, he must resolve upon fatigue and danger.

To succeed in the design of carrying botany to the greatest perfection, or at least to approach it, it would be necessary to study Theophrastus and Dioscorides in Greece, Asia, Egypt, Africa, and in all the places where they lived, or with which they were more particularly acquainted. Monsieur Tournefort received the king's orders in 1700, to make the tour of those provinces, not only in order for knowing the plants of the ancients, and perhaps also such others as might have escaped them, but for making observations upon natural history in general. These are expences worthy of a prince of Lewis XIVth's magnificence; and will do him infinite honour throughout all ages. The plague which then raged in Egypt, abridged Mr. Tournefort's travels to his great regret, and made him return from Smyrna into France in 1702. He arrived, as a great poet says upon a more pompous but less useful occasion, *laden with the spoils of the East*. Besides an infinity of various observations, he brought back thirteen hundred and fifty-six new species of plants, without including those which he had collected in his former travels. What vast riches!

Spoliis O-
rientis
onustus.
Virg.

It was necessary to dispose them in an order that might facilitate the knowledge of them. This Mr. Tournefort had before laboured in his first work, published in the year 1694. By the new order which he established, the whole were reduced into fourteen figures of flowers, by the means of which we descend to six hundred and seventy-three kinds, or distinct Genusses, that contain under them eight thousand eight hundred and forty-six Species of Plants.

Since Monsieur Tournefort's death, botany has been greatly augmented, and new additions are every day made to it by the pains and application of those who have the care of this part of physic in the royal garden of France, especially since the

OF CHYMISTRY.

direction of it has been given to the Count de Maurepas, secretary of state, who not only delights, but thinks it his duty, to protect learning and learned men.

I ought here to express my gratitude to * Monsieur Jussieu senior, who communicated one of his memoirs upon botany to me.

S E C T. III.

OF CHYMISTRY.

CHYMISTRY is an art which teaches to separate by fire the different substances contained in mixed bodies, or, which is the same thing, in vegetables, minerals, and animals; that is to say, to make the analysis of natural bodies, to reduce them into their first principles, and to discover their hidden virtues. It may be of use both to physicians in particular for the discovery of medicines, and natural philosophers in general for the knowledge of nature. It does not appear, that the ancients made much use of it, though perhaps it was not unknown to them.

Paracelsus, who lived in the beginning of the sixteenth century, and taught physic at Basil, acquired great reputation there, by curing many persons of diseases believed incurable with chymical remedies. He boasted, that he could preserve a man's life during many ages, and died himself at fourscore and eight.

Mr. Lemery, so expert and famous in chymistry, declared almost all analyses to be no more than the curiosity of philosophers, and believed that in respect to physic, chymistry, in reducing Mixt bodies to their principles, reduced them often

* Doctor-regent in the faculty of physic in the university of Paris, professor and demonstra-

tor of plants in the garden-royal, &c.

to nothing. I shall relate one of his experiments, which is curious, and intelligible to every body.

He made an *Ætna* or *Vesuvius*, by burying at the depth of a foot in the ground, during the summer, fifty pounds of filings of iron and sulphur pulverised in equal quantities, the whole made into a paste with water. In about eight or nine hours time, the earth swelled, and opened itself in several places; and emitted hot and sulphurous vapours, and at length flames.

It is easy to conceive, that a greater quantity of this mixture of iron and sulphur with a proportionate depth of earth, was all that was wanting to form a real mount *Ætna*: That the sulphurous vapours would, in endeavouring a passage, have occasioned an earthquake more or less violent, according to their force and the obstacles in their way: That when they either found or made themselves a vent, they would break out with an impetuosity to occasion an hurricane: That if they made their way through a part of the earth under the sea, they would occasion those water-spouts, so dangerous to ships: And lastly, that if they rose to the clouds, they would carry their sulphur thither along with them, which would produce thunder.

There is a kind of chimerical chymistry, that proposes the transmutation of metals as its object, and is called *Alchymy*, or *Seeking the philosopher's stone*.

S E C T. IV. OF ANATOMY.

ANATOMY is a science that teaches the knowledge of the parts of an human body, and of other animals, by dissection. Those who have wrote upon anatomy amongst the ancients,

are Hippocrates, Democritus, Aristotle, Erasistratus, Galen, * Herophylus, and many others, who perfectly knew the necessity of it, and considered it as the most important part of physic; without which it was impossible to know the use of the parts of an human body, and consequently the causes of diseases. It was however entirely renounced for many ages, and was not re-instated till the sixteenth century. The dissection of an human body was held sacrilege till the reign of Francis I. and there is a consultation extant, which the Emperor Charles V caused the professors of Theology at Salamanca to hold, in order to enquire whether an human body might be dissected for the knowledge of its structure with a safe conscience. Vesal, a Flemish physician, who died in 1564, was the first who revived and methodized what is called anatomy.

Since him, anatomy has made a great progress, and been much improved. One of the discoveries which have done most honour to the moderns, is the circulation of the blood. The motion by which the blood is carried several times a day from the heart into all the parts of the body by the arteries, and returns from those parts to the heart by the veins, is so called. HARVEY, a celebrated English doctor, is said to have been the first who discovered this circulation, which is now admitted by all physicians. There are some however, who deny him this glory, and even pretend that Hippocrates, Aristotle, and Plato knew it before him. That may be: but they made so little use of it, that it is almost the same as if they had been ignorant of it; and as much may be said of them in respect to many other physical matters.

* According to Tertullian, know the human body, dissected by Herophylus, in order to a very great number of bodies.

BOOK THE TWENTY-SEVENTH.

OF THE
MATHEMATICS.

THE MATHEMATICS hold the first place amongst the sciences, because they alone are founded upon infallible demonstrations. And this undoubtedly gave them their name. For *Mathefsis* in Greek signifies science.

I shall consider particularly in this place only Geometry and Astronomy, which are the principal branches of mathematical knowledge ; to which I shall add some other parts, that have an essential relation to them.

I must confess, to my shame, that the subjects I am going to treat are absolutely unknown to me, except the historical part of them. But, by the privilege I have assumed, with which the public does not seem to be offended, it is in my power to apply the riches of others to my own use. What treasures have I not found upon this occasion in the memoirs of the academy of sciences ! If I could have taken all I have said upon such sublime and abstracted subjects from them, I should have no occasion to fear for myself.

CHAPTER I.
OF GEOMETRY.

THE word *Geometry* signifies literally, *the art of measuring the earth*. The Egyptians are said to have invented it on account of the inundations of the Nile. For that river carrying away the land-marks every year, and lessening some estates to enlarge others, the Egyptians were obliged to measure their country often, and for that purpose to contrive a method and art, which was the origin and beginning of geometry. This reason might have induced the Egyptians to cultivate geometry with the more care and attention ; but its origin is undoubtedly of antienter date.

Herod. l. 2.
c. 109.
Strab. l. 17.
p. 787.

However that be, it passed from Egypt into Greece, and Thales of Miletus is believed to have carried it thither at his return from his travels. Pythagoras also placed it in great honour, and admitted no disciples who had not learnt the principles of geometry.

Geometry is to be considered in two different views: either as a speculative, or a practical science.

Geometry, as a speculative science, considers the figure and extent of bodies according to three different dimensions, length, breadth, and thickness, which form three species of extent, lines, superficies, and solids, or solid body. Accordingly it compares the different lines with each other, and determines their equality or inequality. It shews also how much greater the one is than the other. It does the same in respect to superficies. For instance, it demonstrates that a triangle is the half of a parallelogram of the same base and height: that two circles are in proportion to each other as the squares of their diameters ; that is to say, that if the one be three times as large as the other, the first will

will contain nine times as much space as the latter. And lastly, it considers Solids or the quantities of bodies in the same manner. It shews, that a pyramid is the third of a prism of the same base and height: that a sphere or globe is two thirds of a cylinder circumscribed, that is to say, a cylinder of the same height and breadth: that globes are in the same proportion with each other as the cubes of their diameters. If, for example, the diameter of one globe be four times as large as that of another, the first globe is sixty-four times as much in quantity as the second. Accordingly, if they are of the same matter, the former will weigh sixty-four times as much as the other, because 64 is the cube of 4.

Practical geometry, founded upon the theory of the speculative, is solely employed in measuring the three species of extent, lines, superficies, and solids. It teaches us for example, how to measure the distance of two objects from each other, the height of a tower, and the extent of land: how to divide a superficies into as many parts as we please, of which the one may be twice, thrice, four times, &c. as large as another. It shews us how to gage casks, and the manner of finding the contents of any other vessels used either to hold liquids or solids. It not only measures different objects upon the surface of the earth, but the globe of the earth itself, by determining the extent of its circumference, and the length of its diameter. It goes so far as to shew the distance of the moon from the earth. It even ventures to measure that of the sun, and its magnitude in respect to the terrestrial globe.

The most illustrious philosophers made this science their peculiar study: Anaxagoras, Plato, Aristotle, Architas, Eudoxus, and many others, of whom I shall only speak of the most known, and those whose works are come down to us.

Ant. J. C. 300. EUCLID. We shall speak of him in the sequel.

ARISTÆUS the elder. He seems to have been Euclid's cotemporary. He wrote five books upon *solid places*, that is to say, as Pappus explains it, upon the three Conic Sections.

Ant. J. C. 250. APOLLONIUS PERGÆUS, so called from a city of Pamphylia. He lived in the reign of Ptolomy Evergetes, and collected all that the most learned geometricians had wrote upon conic sections before him, of which he made eight books, which came down entire to the time of Pappus of Alexandria, who composed a kind of introduction to that work. The four last books of Apollonius were afterwards lost. But in 1658 the famous John Alphonso Borelli, passing thro' Florence, found an Arabian manuscript in the library of the Medicis, with this inscription in Latin, *Apollonii Pergæi Conicorum Libri octo*. They were translated into Latin.

ARCHIMEDES. I shall defer speaking of him a little.

PAPPUS of Alexandria flourished in the reign of Theodosius, in the 395th year of Christ. He composed a collection upon geometrical subjects in eight books, of which the two first are lost. The Abbé Gallois, when the academy of sciences assumed a new form in 1699, undertook to work upon the geometry of the antients, and particularly upon Pappus's collection, of which he was for printing the Greek text, that had never been done, and for correcting the very defective Latin version. It is a misfortune for the commonwealth of letters, that this was only intended.

Of the geometricians I have mentioned, the two most illustrious, and who have done most honour to geometry, but in a different degree of merit, were Euclid and Archimedes. Euclid is only an author of elements: but Archimedes is a sublime geometrician, whom even the most learned in the new methods, admire to this day.

EUCLID.

EUCLID.

EUCLID the mathematician was of Alexandria, where he taught in the reign of Ptolomy the son of Lagus. We must not confound him, as Valerius Maximus has done, with another Euclid of Megara, the founder of the sect of philosophers, called the Megaric sect, who lived in the time of Socrates and Plato, that is to say, above fourscore years before the mathematician. Euclid seems to have made Speculative Geometry his sole and principal study. He has left us a Work, intitled, *The elements of geometry*, in fifteen books. It is however doubted, whether the two last are his. His elements contain a series of propositions, which are the basis and foundation of all the other parts of the mathematics. This book is considered as one of the most precious monuments come down to us from the antients in respect to natural knowledge. He wrote also upon optics, catoptrics, music, and other learned subjects.

It hath been observed, that the famous M. Pascal, at twelve years of age, without having ever read any book of geometry, or knowing any thing more of that Science, except that it taught the method of making exact figures, and of finding their proportions to each other, proceeded by the strength of his genius only, to the 32d proposition of the first book of Euclid.

ARCHIMEDES.

All the world knows that Archimedes was of Syracuse, and a near relation to king Hiero. What I have said of him with sufficient extent in speaking of the siege of Syracuse by the Romans, dispenses with my repeating his history in this place. He was, of himself and by natural inclination, solely intent upon whatever is most noble, most exalted, and most abstracted in geometry; and some

Plut. in
Marcel.
p. 305.

some of his works of this kind, of which he composed a great number, are come down to us. It was only at the request and warm instances of king Hiero his relation, that he suffered himself at length to be persuaded to bring down his art, from soaring perpetually after intellectual and spiritual things, sometimes to things sensible and corporeal, and to render his reasonings in some sort more evident and palpable to the generality of mankind, in mingling them by experiments with things of use. We have seen what services he did his country at the siege of Syracuse, and the astonishing machines that came from his industrious hands. He however set no value upon them, and considered them as pastime and amusement, in comparison with those sublime reasonings, that gratified his inclination and taste for truth in a quite different manner. The world is never more indebted to these great geometers, than when they descend to act thus for its service: it is a sacrifice, which costs them much, because it tears them from a pleasure of which they are infinitely fond, but to which they think themselves obliged, as indeed they are for the honour of geometry, to prefer the good of the public.

Diog.
Laert. in
Archim.
Plut. in
Marcel.
p. 305.

Eudoxus and Architas were the first inventors of this kind of mechanics, and reduced them to practice, to vary and unbend geometry by this kind of amusement, and to prove by sensible and instrumental experiments some problems, which did not appear susceptible of demonstration by reasoning and practice: which are Plutarch's own words. He cites here the problem of the two means proportional for obtaining the duplication of the cube, which could never be geometrically resolved before Descartes did it. Plutarch adds, that Plato was much offended at them on this account, and reproached them with having corrupted the excellency of geometry, in making it descend, like a mean slave,

slave, from intellectual and spiritual, to sensible, things, and in obliging it to employ matter, which requires the work of the hands, and is the object of a low and servile trade: and that from thenceforth those Mechanics were separated from geometry, as unworthy of it. This delicacy is singular; and would have deprived human society of a great number of aids, and geometry of the only part of it, that can recommend it to mankind: because if it were not applied to things sensible and of use, it would serve only for the amusement of a very small number of contemplative persons.

The two celebrated geometers, whom I have distinguished from the multitude, Euclid and Archimedes, universally esteemed by the learned tho' in a different degree, shew how far the antients carried their knowledge in geometry. But it must be confessed, that it soared to a quite different height, and almost entirely changed its aspect in the last age, by the new system of the Infinitely small, or Differential calculation, for which no doubt the particular application bestowed till then upon this study, and the happy discoveries made in it, had prepared the way. The advances we make in science are progressive. Every acquisition of knowledge does not reveal itself, till after the discovery of a certain number of things necessarily previous to it: and when it comes to its turn to disclose itself, it casts a light that attracts all eyes upon it. The period was arrived, wherein geometry was to bring forth the calculation of Infinites. NEWTON was the first that made this wonderful discovery: and Leibnitz the first that published it. All the great geometers entered with ardor the paths that had been lately opened for them, in which they advanced with giant steps. In proportion as their boldness in treating Infinites increased, geometry extended her bounds. The Infinite

finite exalted every thing to a sublimity, and at the same time led on to a facility in every thing, of which nobody had ventured so much as to conceive any hopes before. And this is the Period of an almost total revolution in geometry.

I have said that Newton first discovered this wonderful calculation, and that Leibnitz published it first. The latter, in 1684, actually inserted the rules of the differential calculation in the acts of Leipzig, but concealed the demonstrations of them. The illustrious brothers, the Bernoullis, discovered them though very difficult, and used this calculation with surprizing success. The most exalted, the boldest, and most unexpected solutions rose up under their hands. In 1687 appeared Newton's admirable work, upon *the mathematical principles of natural philosophy*, which was almost entirely founded upon this calculation; and he had the modesty not to exclaim against the Rules of Mr. Leibnitz. It was generally believed that each of them had discovered this new system, through the conformity of their great talents and learning. A dispute arose on this occasion, which was carried on by their adherents on both sides with sufficient warmth. Newton cannot be denied the glory of having been the inventor of this new system; but Mr. Leibnitz ought not to be branded with the infamous name of a plagiary, nor to have the shame of a theft laid upon him, which he denied with a boldness and impudence very remote from the character of so great a man.

In the first years the geometry of the Infinitely small was only a kind of mystery. Solutions frequently came out in the Journals, of which the method that produced them was not suffered to appear; and even when it was discovered, only some feeble rays of that science escaped, which were soon lost again in clouds and darkness. The public, or more properly, the small number of those who

who aspired at elevated geometry, were struck with an useless admiration, that made them never the wiser ; and means were found to acquire their applause, without imparting the instruction, with which it ought to have been deserved. Mr. l'Hopital, that sublime genius, who has done geometry and France so much honour, resolved to communicate the hidden treasures of the new geometry without reserve, and he did so in the famous book called *the Analysis of the Infinitely small*, which he published in 1696. He there unveiled all the secrets of the geometrical infinite, and of the infinite of infinite ; in a word, all the different orders of infinites, which rise upon one another, and form the boldest and most amazing superstructure, that human wit has ever ventured to imagine. It is in this manner Sciences attain their perfection.

As, in speaking of geometry, I travel in a country entirely unknown to me, I have scarce done any thing, besides copying and abridging what I found upon the subject in the memoirs of the academy of sciences. But I thought it incumbent on me to add the advantageous testimony, which Mr. l'Hopital, of whom I have just spoke, gives in a few lines of Mr. Leibnitz, on account of the invention of the calculation of infinites, in his preface to the *Analysis of the Infinitely small*. “ His calculation, says he, has carried him into “ regions hitherto unknown ; where he has made “ discoveries that astonish the most profound Mathematicians of Europe.”

I add here another passage from the preface, but longer, that seems to me a model of the wise and moderate manner, with which one ought to think and speak of the great men of Antiquity, even when we prefer the Moderns to them.

“ What the Antients have left us upon these
 “ subjects, and especially Archimedes, is certainly
 “ worthy of admiration. But, besides their ha-
 “ ving touched very little upon Curves, and that
 “ too very superficially, almost all they have done
 “ upon that head, are particular and detached pro-
 “ positions, that do not imply any regular and
 “ coherent method. They cannot however be
 “ justly reproached on that account. It required
 “ exceeding force of genius to penetrate through
 “ so many obscurities, and to enter first into re-
 “ gions so entirely unknown. If they were not
 “ far from them, if they went by round-about
 “ ways, at least they did not go astray; and the
 “ more difficult and thorny the paths they follow-
 “ ed were, the more they are to be admired for
 “ not losing themselves in them. In a word, it
 “ does not seem possible for the Antients to have
 “ done more in their time. They have done what
 “ our best Moderns would have done in their
 “ places; and if they were in ours, it is to be be-
 “ lieved they would have had the same views with
 “ us.—

“ It is therefore no wonder that the antients
 “ went no farther. But one cannot be suffici-
 “ ently surprized, that great men, and no doubt
 “ as great men as the antients, should continue
 “ there so long; and through an almost supersti-
 “ tious admiration for their works, content them-
 “ selves with reading and commenting upon them,
 “ without allowing themselves any farther use of
 “ their own talents, than what sufficed for follow-
 “ ing them, and without daring to venture the
 “ crime of thinking sometimes for themselves, and
 “ of extending their views beyond what the an-
 “ tients had discovered. In this manner many
 “ studied, wrote, and multiplied books: whilst
 “ no advancements at all were made. All the
 “ labours of many ages had no other tendency
 “ than

“ than to fill the world with obsequious com-
 “ ments, and repeated translations of originals of-
 “ ten contemptible enough. Such was the state
 “ of the mathematics, and especially of philoso-
 “ phy, till Monsieur Descartes.”

I return now to my subject. We are sometimes tempted to think the time very indifferently employed, that persons of wit bestow upon abstracted studies, which seem of no immediate utility, and only proper to satisfy a vain curiosity. To think in this manner is contrary to reason ; because we make ourselves judges of what we neither know, nor are qualified to know.

It is indeed true, that all the speculations of pure geometry or algebra are not immediately applied to useful things, but they either lead or relate to those that do. Besides which, a geometrical speculation, which has at first no useful object, comes in time to be applicable to use. When the greatest geometricians of the seventeenth century studied a new Curve, which they called the *Cycloid*, it was only a mere speculation, in which they solely engaged through the vanity of discovering difficult theorems, in emulation of each other. They did not so much as pretend, that they were labouring for the good of the public. The *Cycloid* however was found, upon a strict enquiry into its nature, to be destined to give pendulums all possible perfection, and the measure of time its utmost exactness.

Besides the aids which every branch of the mathematics derive from geometry, the study of this science is of infinite advantage in the uses of life. It is always good to think and reason right : and it has been justly said, that there is no better practical logic than geometry. Though Numbers and Lines absolutely tended to nothing, they would always be the only certain knowledge, of which we are capable by the light of nature, and would serve as the surest means to give our reason the first

habitude and bent of truth. They would teach us to operate upon truths, to trace the chain of them subtle and almost imperceptible as it frequently is, and to follow them to the utmost extent of which they are capable : in fine, they would render the True so familiar to us, that we should be able, on many occasions, to know it at first glance, and almost by instinct.

The geometrical spirit is not so much confined to geometry, that it cannot be taken off from it, and transferred to other branches of knowledge. Works of moral philosophy, politics, criticism, and even eloquence, *cæteris paribus*, would have additional beauties, if composed by geometers. The order, perspicuity, distinction and exactness, which have prevailed in good books for some time past, may very probably have derived themselves from this geometrical spirit, which spreads more than ever, and in some sort communicates itself from author to author, even to those who know nothing of geometry. A great man is sometimes followed by the whole age he lives in ; and the person, to whom the glory of having established a new Art of reasoning may justly be ascribed, was Descartes. an excellent geometer.

OF ARITHMETIC AND ALGEBRA.

ARITHMETIC is a part of the mathematics. It is a science which teaches all the various operations of numbers, and demonstrates their properties. It is necessary in many operations of geometry, and therefore ought to precede it. The Greeks are said to have received it from the Phœnicians.

The ancients, who have treated arithmetic with most exactness, are Euclid, Nicomachus, Diophantus of Alexandria, and Theon of Smyrna.

It was difficult for either the Greeks or the Romans to succeed much in arithmetic, as both used only the letters of the alphabet for numbers, the multiplication of which, in great calculations, necessarily occasioned abundance of trouble. The Arabic cyphers now used, which have not above four hundred years of antiquity, are infinitely more commodious, and have contributed very much to the improvement of arithmetic.

ALGEBRA is a part of the mathematics, which upon quantity in general expressed by the letters of the alphabet does all the operations done by arithmetic upon numbers. The characters it uses signifying nothing of themselves, may intend any species of quantity, which is one of the principal advantages of this science. Besides these characters, it uses certain signs, that infinitely abridge its operations, and render them abundantly clearer. By the help of algebra most of the problems of the mathematics may be resolved, provided they are capable of solution. It was not entirely unknown to the Ancients. Plato is believed the inventor of it. Theon, in his treatise upon arithmetic, gives it the name of *analysis*.

All great mathematicians are well versed in algebra, or at least sufficiently for indispensable use. But this knowledge when carried beyond this ordinary use, is so perplexed, so thick sown with difficulties, so clogged with immense calculations, and in a word, so hideous, that few people have heroic courage enough to plunge into such dark and profound abysses. Certain shining theories, in which refinement of wit seems to have more share than severity of labour, are much more alluring. However, the more sublime geometry is become inseparable from algebra. Mr. Rolle, amongst the French, has carried this knowledge as high as possible, for which he had a natural inclination and a kind of instinct, that made him de-

vour all the asperity, and I had almost said, horror of this study, not only with patience but delight.

I shall not enter into a circumstantial account of arithmetic and algebra, which far exceeds my capacity, and would neither be useful nor agreeable to the reader.

It has been, for some years, an established custom in the university of Paris, to explain the elements of these sciences in the classes of philosophy, by way of introduction to the physics. This last part of philosophy, in its present state, is almost a system of enigmas to those, who have not at least some tincture of the principles of the mathematics. Accordingly the most learned professors have conceived it necessary to begin with them, in order to make any progress in the physics. Besides the advantages, which result from the mathematics in respect to the physics, those who teach them in their Classes, find that the youth, who apply themselves to them, acquire an exactness of mind, a close way of thinking, which they retain in all the other sciences. Those two considerations suffice to shew our obligation to the professors, who first introduced this custom, which is now become almost general in the university.

Mr. Rivard, professor of philosophy in the college of Beauvais, has composed a treatise upon this subject, which contains the elements of arithmetic, algebra, and geometry, wherein every thing is said to be explained with sufficient extent, and all possible exactness and perspicuity. A second edition of this work has been lately published with considerable additions.

OF THE MECHANICS.

THE Mechanics are a science, that teaches the nature of the moving Powers, the art of designing

designing all kinds of machines, and of removing any weight by the means of leavers, wedges, pulleys, wheels, &c. Many, who consider the mechanics only on the side of Practice, set little value upon them, because they seem to belong solely to workmen, and to require the hands only, and not the understanding: but a different judgment is passed upon them, when considered on the side of their Theory, which is capable of employing the most exalted genius. It is besides the science that guides the hands of the workman, and by which he brings his inventions to perfection. A slight idea, dropt even by the ignorant, and the effect of chance, is afterwards often pursued by degrees to supreme perfection, by persons profoundly skilled in geometry and mechanics. This happened in respect to telescopes, which owe their birth to the son of an Hollander that made spectacles. Holding a convex glass in one hand, and a concave one in the other, and looking through them without design, he perceived that distant objects appeared much larger, and more distinct than when he saw them only with his eyes. Galileo, Kepler, and Descartes, by the rules of the dioptrics, carried this invention, gross as it was in its beginning, a great way; which has since been much more improved.

The most celebrated authors of antiquity, who have wrote upon the mechanics, are Architas of Tarentum; Aristotle; Æneas his cotemporary, whose Tactics are still extant, in which he treats of machines of war, a work which Cineas, the friend of Pyrrhus, abridged; Archimedes particularly, of whom we have spoke before; Athenæus, who dedicated his book upon machines, to Marcellus, that took Syracuse; and lastly Heron of Alexandria, of whom we have several treatises.

Of all the works upon the mechanics come down to us from the ancients, only those of Ar-

OF STATICS.

Archimedes treat this science in all its extent ; but often with great obscurity. The siege of Syracuse shews, how high his abilities in the mechanics rose. It is no wonder, that the moderns, after the many Physical Discoveries made in the last Century, have carried that science much farther than the antients. The Machines of Archimedes however still amaze the most profound in the Mechanics of our times.

If all the advantages of the mechanics were to be particularly shewn, it would be necessary to describe all the machines used heretofore on different times and occasions, both in war and peace, as well as those now used either for necessity or diversion. It is upon the principles of this science, that the construction of wind and water-mills for different uses is founded ; of most of the machines used in war, both in the attack and defence of places ; of those which are employed in great numbers for the raising of heavy weights in building, and of water by pumps, wheels, and all the various engines for that use ; in a word, we are indebted to the mechanics for an infinity of very useful and curious works.

OF THE STATICS.

The Statics are a science, that makes part of the mixed mathematics. It considers solid bodies in respect to their weight, and lays down rules for moving them, and for placing them *in equilibrio*.

The great principle of this science is, that when the masses of two unequal bodies are in reciprocal proportion to their velocities, that is to say, when the quantity or mass of the one contains that of the other, as much as the swiftness of the second contains that of the first, their quantities of motion, or powers, are equal. From this principle it follows, that with a very small body a much greater
may

may be moved : or, which is the same thing, that with a certain given power any weight whatsoever may be moved. In order to this the velocity of the moving power is only to be augmented in proportion to the weight of the body to be moved.

This appears evidently in the Leaver, on which almost all mechanical machines depend. The point on which it is supported, is called the point fixed, or point of support. The extent from that point to one of the extremities, is called the distance from the point of support, or *radius*. The bodies at the two extremities of the leaver, are called weights. If one of these weights be only half the other, and its distance twice as far from the point fixed, the two weights will be *in equilibrio*, because then the velocity of the least will contain that of the greatest, in the same manner as the mass of the greatest will contain that of the least : for their velocities are in the same proportion to each other, as their distances from the point of support. According to this hypothesis, by augmenting the distance of the weight which is but half the other, the lighter will raise up the heavier.

It was upon this principle Archimedes told king Hiero, that if he had a place off the earth, where he could fix himself and his instruments, he could move it as he thought fit at will. To prove what he said, and to shew that prince, that the greatest weight might be moved with small force, he made the experiment before him upon one of the largest of his galleys, which had double the lading it used to carry put on board it, and which he made move forward upon the land without difficulty, by only moving with his hand the end of a machine he had prepared for that purpose.

The HYDROSTATICS considers the effects of weight in liquids, whether in liquids alone, or in liquids acting upon solids, or reciprocally. It was by the Hydrostatics, that Archimedes discovered

Plut. in
Moral.
p. 1094.

vered what a goldsmith had stolen from king Hiero's crown, in which he had mingled other metal with gold. His joy was so great for having found this secret, that he leaped out of the bath without considering he was naked, and solely intent upon his discovery, went home in that condition, to make the experiment, crying out through the streets, *I have found it, I have found it.*

CHAPTER II.

OF ASTRONOMY.

*Memoires
de l'Acad-
em. des
Sciences.
Vol. VIII.*

MR. Cassini has left us an excellent treatise upon the origin and progress of astronomy, which I shall only abridge in this place.

It is not to be doubted but astronomy was invented from the beginning of the world. As there is nothing more surprizing than the regularity of those great luminous bodies, that turn incessantly round the earth, it is easy to judge, that one of the first curiosities of mankind was to consider their courses, and to observe the periods of them. But it was not curiosity only, that induced men to apply themselves to astronomical speculations: necessity itself may be said to have obliged them to it. For if the seasons are not observed, which are distinguished by the motion of the sun, it is impossible to succeed in agriculture. If the times proper for making voyages were not previously known, commerce could not be carried on. If the duration of the month and year were not determined, a certain order could not be established in civil affairs, nor the days allotted to the exercise of religion be fixed. Thus as neither agriculture, commerce, polity, nor religion could dispence with the want of astronomy, it is evident that mankind

mankind were obliged to apply themselves to that science from the beginning of the world.

What Ptolomy relates of the observations of the ^{Ptolom.} heavens, by which Hipparchus reformed astro- ^{Almagest.} nomy almost two thousand years ago, proves suf- ^{l. 4. c. 2.} ficiently, that in the most antient times, and even before the flood, this science was much studied. And it is no wonder, that the remembrance of the astronomical observations, made during the first ages of the world, should be preserved even after the flood, if what Josephus relates be true, that ^{Joseph.} the descendants of Seth, to preserve the remem- ^{Antiq. l. 1.} brance of the celestial observations which they had made, engraved the principal of them upon two pillars, the one of brick and the other of stone; that the pillar of brick withstood the waters of the deluge, and that even in his time there were remains of it to be seen in Syria.

It is agreed that astronomy was cultivated in a particular manner by the Chaldeans. The height of the tower of Babel, which the vanity of men erected about an hundred and fifty years after the flood, the * level and extensive plains of that country, the nights in which they breathed the fresh air after the troublesome heats of the day, an unbroken horizon, a pure and serene sky, all conspired to engage that people to contemplate the vast extent of the heavens, and the motions of the stars. From Chaldæa astronomy passed into Egypt, and soon after was carried into Phœnicia, where they began to apply its speculative observations to the uses of navigation, by which the Phœ-

* Principio Assyrii, propter planitiem magnitudinemque regionum quas incolebant, cum cœlum ex omni parte patens atque apertum intuerentur, traiectiones motusque stellarum

observaverunt—— Qua in natione Chaldæi — diuturna observatione siderum scientiam putantur effecisse, &c. *Cic. de Divin.* l. 1. n. 2.

nicians soon became masters of the sea and of commerce.

What made them bold in undertaking long voyages, was their custom of steering their ships by the observation of one of the stars of the Little Bear, which being near the immoveable point of the heavens, called the Pole, is the most proper to serve as a guide in navigation. Other nations, less skilful in astronomy, observed only the Great Bear in their voyages. But as that constellation is too far from the pole to be capable of serving as a certain guide in long voyages, they did not dare to stand out so far to sea, as to lose sight of the coasts : and if a storm happened to drive them into the main ocean, or upon some unknown shore, it was impossible for them to know by the heavens into what part of the world the tempest had carried them.

Diog.
Laert. 1. 1.

Thales having at length brought the science of the stars from Phœnicia into Greece, taught the Greeks to know the constellation of the little Bear, and to make use of it as their guide in navigation. He also taught them the theory of the motion of the sun and moon, by which he accounted for the length and shortness of the days ; determined the number of the days of the Solar year, and not only explained the cause of Eclipses, but shewed the art of foretelling them, which he even reduced to practice, foretelling an eclipse which happened soon after. The merit of a knowledge so uncommon in those days made him pass for the oracle of his times, and occasioned his being given the first place amongst the seven Sages of Greece.

Plin. 1. 7.
c. 56.

Strab. 1. 1.
p. 7.
Diog.
Laert. 1. 2.

Anaximander was his disciple, to whom Pliny and Diogenes Laertius ascribe the invention of the sphere, that is to say, the representation of the terrestrial globe ; or, according to Strabo, geographical maps. Anaximander is said also to have erected a gnomon at Sparta, by the means of which

which he observed the equinoxes and solstices; and to have determined the obliquity of the ecliptic more exactly than had ever been done before; which was necessary for dividing the terrestrial globe into five Zones, and for distinguishing the Climates, that were afterwards used by geographers for shewing the situation of all the places of the earth.

Upon the instructions which the Greeks had received from Thales and Anaximander, they ventured into the main sea, and sailing to various remote countries, planted many colonies in them.

Astronomy was soon made amends for the advantages she had procured navigation. For commerce having opened the rest of the world to the learned of Greece, they acquired great lights from their conferences with the priests of Egypt, who made the science of the stars their peculiar profession. They learnt also many things from the philosophers of the sect of Pythagoras in Italy, who had made so great a progress in this Science, that they ventured to reject the received opinions of all the world concerning the order of nature, and ascribed perpetual rest to the sun, and motion to the earth.

Arist. de
coel. l. 2.
c. 13.

Meton distinguished himself very much at Athens by his particular application to astronomy, and by the great success with which his pains were rewarded. He lived in the time of the Peloponnesian war; and when the Athenians were fitting out a fleet against Sicily, foreseeing that expedition would be attended with fatal consequences, he counterfeited the madman, to avoid having a share in it, and setting out with the other citizens. It was he that invented what is called *The Golden Number*, in order to make the Lunar and Solar years agree. That Number is a revolution of nineteen years, at the end of which the moon returns to the same place and days, and renews its course with the sun,

Plut. in
Alcib. p.
199.
In Nic.
p. 532.

Diod. Si-
cul. l. 12.
P. 94.

at

at the difference of about an hour and some minutes.

The Greeks improved also from their commerce with the Druids, * who amongst many other things, says Julius Cæsar, which they taught their youth, instructed them particularly in the motion of the stars, and the magnitude of the heavens and the earth, that is to say, in astronomy and geography.

This kind of learning is more antient in the Gauls, than is generally imagined. Strabo has preserved a famous observation, made by Pytheas at Marseilles above two thousand years ago, concerning the proportion of the shadow of the sun to the length of a gnomon at the time of the solstice. If the circumstances of this observation were exactly known, it would serve to resolve an important question, which is, whether the obliquity of the ecliptic be subject to any change.

Pytheas was not contented with making observations in his own country. His passion for astronomy and geography made him run over all Europe, from the pillars of Hercules to the mouths of the Tanais. He went by the western ocean very far towards the Arctic pole, and observed that in proportion as he advanced the days grew longer at the summer solstice, so that in a certain climate there was but three hours night, and farther only two, till at last in the island of Thule the sun rose almost as soon as it set, the tropic continuing entirely above the horizon of that isle; which happens in Iceland, and the northern parts of Norway, as modern accounts inform us. Strabo, who imagined that those climates were uninhabitable, accuses Pytheas of falsehood, and blames the credulity of Eratosthenes and Hipparchus, who, upon Pytheas's

* Multa præterea de fide-
bus atque eorum motu, de mun-
di ac terrarum magnitudine, de

rerum natura——disputant,
& juvenuti transdunt. *Cæs.
de Bell. Gall.* 1. 6.

authority,

authority, said the same thing of the island of Thule. But the accounts of modern travellers having fully justified Pytheas, we may give him the glory of being the first, that advanced towards the pole to countries before believed uninhabitable, and who distinguished Climates by the different length of days and nights.

About Pytheas's time, the Learned of Greece having conceived a taste for astronomy, many great men of them applied themselves to it in emulation of each other. Eudoxus, after having been some time the disciple of Plato, was not satisfied with what was taught upon that subject in the schools of Athens. He therefore went to Egypt to cultivate that science at its source, and having obtained a letter of recommendation from Agesilaus king of Sparta to Nectanebus king of Egypt, he remained sixteen months with the astronomers of that country, in order to improve himself by consulting them. At his return he composed several books upon astronomy, and amongst others the description of the constellations, which Aratus turned into verse some time after by the order of Antigonus.

Aristotle, the cotemporary of Eudoxus, and also Plato's disciple, made use of astronomy for improving the physics and geography. By the observations of the astronomers, he determined the figure and magnitude of the earth. He demonstrated that it was spherical by the roundness of its shadow, which appeared upon the disk of the moon in eclipses, and by the inequality of the meridian altitudes which are different according to their distance from, or approach to, the poles. Callisthenes, who was in the train of Alexander the Great, having had occasion to go to Babylon, found astronomical observations there, which the Babylonians had made during the space of nineteen

Arist. de
Cœl. l. 2.
c. 14.

teen hundred and three years, and sent them to Aristotle.

After Alexander's death, the princes who succeeded him in the kingdom of Egypt, took so much care to attract the most famous astronomers to their courts by their liberality, that Alexandria, the capital of their kingdom, soon became, to use the expression, the seat of astronomy. The famous Conon made abundance of observations there, but they are not come down to us. Aristyllus and Timochares observed the declination of the fixed stars there, the knowledge of which is absolutely necessary to geography and navigation. Eratosthenes made observations upon the sun in the same city, which served him for measuring the circumference of the earth. Hipparchus, who resided also at Alexandria, was the first who laid the foundation for a methodical astronomy, when upon the appearance of a new fixed star, he took the number of the fixed stars, in order that future ages might know, whether any more new ones appeared. The fixed stars amounted then to a thousand and twenty-two. He not only described their motion round the poles of the ecliptic, but applied himself also to regulate the theory of the motions of the sun and moon.

The Romans, who aspired to the empire of the world, took care at different times to cause descriptions of the principal parts of the earth to be made, a work which implied some knowledge of the stars. Scipio Africanus the younger, during the war with Carthage, gave Polybius ships, in order to view the coasts of Africa, Spain, and the Gauls.

Pompey corresponded with the learned astronomer and excellent geographer, Posidonius, who undertook to measure the circumference of the earth by celestial observations, made at different places under the same meridian, in order to reduce into degrees,

Ptol. Al-
mag. l. 7.

Cleomed.
l. 1.

A.D. 147.

Ptol. Al-
mag. l. 3 —
7.

Plin. l. 7.
c. 30.

Cleomed.
l. 1.

degrees, the distances, which the Romans till then had measured only by *stadia* (or furlongs) and miles.

In order to settle the difference of Climates, the difference of the length of shadows was observed, principally at the time of the solstices and equinoxes. Gnomons and Obelisks had been set up for this purpose in several parts of the world, as Pliny and Vitruvius inform us, who have transmitted many of those observations down to posterity. The greatest obelisks were those of Egypt. Julius and Augustus Cæsar caused some of them to be brought from thence to Rome, as well to serve for ornaments of the city, as to give the exact measures of the proportion of shadows. Augustus placed one of the greatest of these obelisks to be in the field of Mars, which was an hundred and eleven feet high, without the pedestal. He caused foundations to be made to it as deep as the obelisk was high ; and when the obelisk was placed upon them, he ordered a meridian line to be drawn at bottom, of which the divisions were made with plates of brass fixed in stone, to show the lengthening or shortening of the shadows every day at noon, according to the difference of the seasons. And to shew this difference with greater exactness, he cause a ball to be placed upon the point of that obelisk, which is still in the field of Mars at Rome, lying in the ground across the cellars of houses built upon its ruins. By comparing the shadows of this obelisk with those observed in several other parts of the world, the knowledge of the Latitudes so necessary to the perfection of geography was attained.

Augustus in the mean time caused particular descriptions of different countries to be made, and principally that of Italy, where the distances were marked by miles along the coasts, and upon the great roads. And at length, in that prince's

reign, the general description of the world, at which the Romans had laboured for the space of two ages, was finished from the memoirs of Agrippa, and set up in the midst of Rome, in a great portico built for that purpose.

The Itinerary, ascribed to the emperor Antoninus, may be taken for an abridgment of this great work. For this Itinerary is in effect only a collection of the distances which had been measured throughout the whole extent of the Roman empire.

In the reign of that wise Emperor, Astronomy began to assume a new face. For Ptolomy, who may be called the restorer of this science, improving from the lights of his predecessors in it, and adding the observations of Hipparchus, Timocharis, and the Babylonians to his own, composed a compleat body of astronomy in an excellent book intitled, *The great Composition*, which contains the theory and tables of the motion of the sun, moon, and other planets, and of the fixed stars. Geography is no less indebted to him than astronomy, as we shall see in the sequel.

As great works are never perfect in their beginnings, we must not be surprized, that there are abundance of things to amend in Ptolomy's geography. Many ages elapsed without any body's undertaking it. But the Arabian princes, who conquered the countries where astronomy and geography were particularly cultivated and professed, had no sooner declared it their intention to make the utmost improvements in those sciences, than persons capable of contributing to the execution of their design were immediately found. Almamon Caliph of Babylon, having at that time caused Ptolomy's book, intitled *the great Composition*, which the Arabians called *Almagest*, to be translated out of Greek into Arabic, many observations were made by his orders; in effect of which the

declination of the sun was discovered to be less by one third of a degree than laid down by Ptolomy; and that the motion of the fixed stars was not so slow as he believed it. By the order of the same prince, a great extent of country under the same Meridian was measured, in order to determine the extent of a degree of the earth's circumference.

Thus astronomy and geography were gradually improved. But the art of navigation made a much more considerable progress in a short time by the help of the Compass, of which I shall speak in the sequel.

Almost at the same time that the compass began to be used, the example of the Caliphs excited the princes of Europe to promote the improvement of astronomy. The Emperor Frederic II, not being able to suffer that the Christians should have less knowledge of this science than the Barbarians, caused the *Almagest* of Ptolomy to be translated into Latin from the Arabic, from which version Johannes de Sacrobosco, professor in the university of Paris, extracted his work concerning the sphere, upon which the most learned mathematicians of Europe have wrote commentaries.

In Spain, Alphonso king of Castile was at a Calvis. ad an. 1252. truly Royal expence for assembling learned astronomers from all parts. By his orders they applied themselves to the reformation of Astronomy, and composed new Tables, which from his name were called the Alphonfine Tables. They did not succeed the first time in the hypothesis of the motion of the fixed stars, which they supposed too slow: but Alphonso afterwards corrected their Tables, which have since been augmented, and reduced into a more commodious form by different astronomers.

This work awakened the curiosity of the Learned of Europe, who immediately invented several kinds of instruments for facilitating the Observa-

tions of the stars. They calculated Ephemerises, and made tables for finding the declination of the planets at all times, which with the observation of the Meridian Altitudes, shews the Latitudes at land and sea. They laboured also to facilitate the calculation of Eclipses, by the observation of which longitudes are found.

The fruit of these astronomical labours was the discovery of many countries unknown before. I shall speak of them elsewhere.

France has also produced many illustrious men, who excelled in astronomy, because it has had great princes from time to time, who have taken care to excite their subjects by rewards to apply to it. Charles V, surnamed the Wise, caused abundance of mathematical books to be translated into French. He founded two professorships of mathematics in the college of M. Gervais at Paris, to facilitate the study of those sciences to his subjects. They flourished principally in the following century through Francis I's institution of two professorships in the college royal, for teaching the mathematics in the Capital city of his kingdom. This school produced a considerable number of Learned men, who enriched the public with many astronomical and mathematical works, and formed illustrious disciples, whose reputation almost obscured that of their masters.

Germany and the northern nations also produced many excellent astronomers, amongst whom Copernicus distinguished himself in a particular manner. But the famous Tycho Brahe much exceeded all the astronomers that had preceded him. Besides the Theory and the Tables of the sun and moon, and abundance of fine Observations which he made, he composed a new Catalogue of the fixed stars with so much exactness, that the author might from that work alone deserve the name, which

which some have given him, of Restorer of astronomy.

Whilst Tycho Brahe was making observations in Denmark, several famous astronomers, who assembled at Rome under the authority of pope Gregory XIII, laboured with abundance of success in correcting the errors which had insensibly crept into the antient Calendar, through the precession of the equinoxes, and the anticipation of the new moons. These errors would in process of time have entirely subverted the order established by the councils for the celebration of the Moveable feasts, if the Calendar had not been reformed according to the modern Observations of the motions of the sun and moon compared with the antient.

In the last and present age, an infinity of new discoveries have been made, which have rendered astronomy incomparably more perfect than it was at its first beginning to be taught in Europe. The celebrated Galileo, by the good use he made of the invention of telescopes, was the first who discovered things in the heavens, which had long passed for incredible. Descartes may be ranked amongst the improvers of astronomy: for the book he composed upon the principles of philosophy, shews, that he had taken no less pains to know the motions of the stars, than the other parts of the physics: but he confined himself more to reasoning upon, than observing, them. Gassendi applied himself more to practical astronomy, and published abundance of very important observations.

The establishment of the Royal Academy of Sciences may justly be considered as the means that has contributed most to the credit and improvement of astronomy in France, by the incredible emulation, which the desire of supporting their reputation, and distinguishing themselves, excites in a body of learned men. Lewis XIV having caused

the Observatory to be built, of which the design, magnificence, and solidity are equally admirable, the academy, to answer his majesty's intention in erecting that superb edifice, applied themselves with incredible industry to whatever might contribute to the improvement of astronomy. I shall not particularize in this place the important discoveries that have been the fruits of this Institution, the learned works of this Society, nor the great men which have done, and still continue to do it so much honour. Their names and abilities are known to all Europe, which does their merit all the justice it deserves.

The reader no doubt has observed, from all that has been said of astronomy, the essential relation of that science to Geography and Navigation: and this is the proper place to speak of them. M. Danville, Geographer Royal, with whom I am particularly intimate, has been pleased to impart memoirs of geography to me, of which I have made great use.

ARTICLE I.

OF GEOGRAPHY.

SECT. I.

Of the most distinguished Geographers of antiquity.

CONQUESTS and commerce have aggrandized geography, and still contribute to its perfection. Homer, in his poems upon the Trojan war, and the voyages of Ulysses, has mentioned a great number of nations and countries, with particular circumstances relating to abundance of places. There appears so much knowledge of this kind in that great Poet, that Strabo considered him in some sort as the first and most antient of Geographers.

Strab. l. 1.
p. 2.

It

It is certain that geography has been cultivated from the earliest times ; and besides the geographical authors come down to us, we find many others cited by them, whose works time has not spared. The art of representing the earth, or some particular region of it, upon geographical tables and maps, is even very antient. Anaximander, the disciple of Thales, who lived above five hundred years before Christ, had composed works of this kind, as we have observed above. Laert. l. 2.

Alexander's expedition, who extended his conquests as far as the frontiers of Scythia, and into India, opened to the Greeks a positive knowledge of many countries very remote from their own. That conqueror had two engineers, Diognetus and Bæton, in his service, who were ordered to measure his marches. Pliny and Strabo have preserved those measures ; and Arrian has transmitted down to us the particulars of the navigation of Nearchus and Onesicritus, who sailed back with Alexander's fleet from the mouths of the Indus into those of the Tigris and Euphrates. Plin. l. 6.
c. 17.
Strab. l. 11.
p. 514.
Arrian lib.
rec. Indic.

The Greeks having reduced Tyre and Sidon, had it in their power to inform themselves particularly of all the places to which the Phœnicians traded by sea, and their commerce extended as far as the Atlantic ocean.

Alexander's successors in the East extended their dominions and knowledge still farther than him, and even to the mouths of the Ganges.

Ptolomy Evergetes carried his into Abyssinia, as the inscription of the throne of Adulis, according to Cosmas the hermit, proves. Thevenot's Travels Vol. I.

About the same time Eratosthenes, the Librarian of Alexandria, endeavoured to measure the earth, by comparing the distance between Alexandria and Syene, a town situated under the tropic of Cancer, with the difference of Latitude of those places, which he concluded from the Meridian shadow of

a gnomon erected at Alexandria at the summer-solstice.

The Romans, having made themselves masters of the world, and united the East and West under the same power, it is not to be doubted, but geography must have derived great advantages from it. It is easy to perceive, that most of the compleatest geographical works were compiled during the Roman emperors. The great roads of the empire measured in all their extent, might have contributed much to the improvement of geography : and the Roman Itineraries, though often altered and incorrect, are still of great service in composing some maps, and in the enquiries necessary to the knowledge of the antient geography. *Antoninus's Itinerary*, as it is commonly called, because supposed to have been compiled in his reign, is also ascribed by the Learned to the cosmographer Æthicus. We have also a kind of *Table* or oblong *Map*, which is called the *Theodosian Table*, from its being conjectured to have been composed about the time of Theodosius. The name of *Peutinger* is also given this table, which is that of a considerable citizen of Ausburg in Germany, in whose library it was found, and from whence it was sent to the famous Ortelius, the greatest geographer of his time.

Though geography be but a very short part of Pliny's natural history, he however often gives us a detail of considerable extent. He usually follows the plan laid down for him by Pomponius Mela, a less circumstantial, but elegant, author.

Strabo and Ptolomy held the first rank amongst the antient geographers, and dispute it with each other. Geography has more extent, and takes in a greater part of the Earth in Ptolomy ; whilst it seems equally circumstantial every where : but it is that extent itself that renders it the more suspected, it not being easy for it to be every where exact and correct.

correct. Strabo relates a great part of what he writes upon the evidence of his own eyes, having made abundance of voyages for the greater certainty of his accounts; and is very succinct upon what he knows only from the reports of others. His geography is adorned with an infinity of historical facts and discussions. He affects every where to remark in respect to each place and country the great men they have produced, and that do them honour. Strabo is a philosopher as well as a geographer: and good sense, solidity of judgment, and accuracy, display themselves throughout his whole work.

Ptolomy having disposed his geography in general by longitudes and latitudes, the only method of attaining any certainty in it, Agathodamon, his countryman, and of Alexandria as well as himself, reduced the whole into geographical charts or maps.

The authors, of whom I have now spoke, are in a manner the principal sources, from which the knowledge of the antient geography is to be acquired. And if the particular description of the principal countries of Greece by Pausanias be added to it, with some less works, that principally consist of brief descriptions of sea-coasts, amongst others those of the Euxine and Erythrean seas by Arrian, and the account of cities compiled from the Greek authors by Stephanus Byzantinus, we have almost all that remains of the geographical works of antiquity.

It is not to be imagined, that the antients, whom I have cited, had no thoughts of using the helps astronomy was capable of affording geography. They observed the difference of the latitudes of places by the length of Meridian shadows at the summer-solstice. They determined also that difference from the observation of the length of the longest days in each place. It was well known by
the

the antients, that by comparing the time of the observation of an eclipse of the moon in places situated under different meridians, the difference of the longitudes of those places might be known.

But, if the antients understood the theory of these different observations, it must be allowed, that the means they employed in it were not capable of leading them to a certain degree of exactness, to which the moderns only attained by the help of great telescopes, and the perfection of clocks. We cannot help perceiving the want of exactness in the observations of the antients, when we consider, that Ptolomy, all-great Cosmographer as he was, and though an Alexandrian, was mistaken about the fifth of a degree in the latitude of the city of Alexandria, which was observed in the last century by the order of the king of France, and the application of the Royal Academy of sciences.

But, though there is reason to conclude, that the art of making geographical maps was very far from being carried amongst the antients to that degree of perfection as it is in our days, and we may believe, that even in the time of the Romans, the use of those maps was not so common as it is at present ; an antient monument of our Gaul itself informs us, that young persons were taught geography by the inspection of maps That monument is an oratorical discourse spoke at Autun in the reign of Constantius, wherein the rhetorician Eumenes expressly tells us, that in the porch of the public school of that city, young students had recourse to a representation of the disposition of all the lands and seas of the earth, in which the courses of the rivers and the windings of coasts were particularly described. *Videat in illis porticibus Juventus & quotidie spectet omnes terras, & cuncta maria, & quicquid invictissimi Principes, urbium, gentium, nationum aut pietate restituunt, aut virtute devincunt aut terrore. Si quidem illic, ut ipse vidisti,*

vidisti, credo instruendæ pueritiæ causa, quo manifestius oculis discerentur quæ difficilias percipiuntur auditu, omnium, cum nominibus suis, locorum situs, spatia, intervalla descripta sunt, quicquid ubique fluminum oritur & conditur, quacumque se littorum sinus flectunt, quo vel ambitu cingit Orbem, vel impetu irrumpit Oceanus.

S E C T. II.

Lands known to the Antients.

TO know what part of the surface of the earth was known to the antients, is of some use.

On the side of the West which we inhabit, the Atlantic Ocean and the British isles limited the knowledge of the antients.

The Fortunate islands, now called the Canaries, seemed to them as the remotest part of the ocean between the south and the west; and it was for that reason Ptolomy reckoned the longitude of the Meridian from those islands; in which he has been followed by many eastern and Mahometan geographers, and even by the French and most of the Moderns.

The Greeks had some slight knowledge of **Hi-** Arist. de
bernia, the most western of the British islands, Mundo.
 even before the Romans had conquered Great c. 3.
Britain.

The antients had but very imperfect notions of the northern countries as far as the Hyperborean or Icy sea. Though Scandinavia was known, that country and some others of the same continent, were taken for great islands.

It is hard to determine positively what place the antients understood by *ultima Thule*. Many Virg. 1.
 take it for Iceland. But Procopius seems to make Georg.
 it a part of the continent of Scandinavia. Procop. de
Bell. Goth.

It is certain that the knowledge, which the antients had of Sarmatia and Scythia, was very far
 from

from extending to the sea, which now seems to bound Russia and Great Tartary on the north and east sides. The discoveries of the antients went no farther than the Riphæan mountains, the chain of which actually divides Russia in Europe from Siberia.

It is evident that the antients had no great knowledge of the northern part of Asia, when we consider that most of their authors, as Strabo, Mela, Pliny, imagined that the Caspian sea was a gulf of the Hyperborean ocean, from whence it issued by a long canal.

Strab. l. 2.
p. 121.
Mel. l. 3.
Plin. l. 6.
c. 13.

On the side of the East, the antients seem to have known only the western frontier of China. Ptolomy seems to have had a glimpse of some part of the southern coast of China, but a very imperfect one.

The great islands of Asia, especially those of Japan, were unknown to the antients. Only the famous Taprobana is to be excepted, the discovery of which was a consequence of Alexander's expedition into India, as Pliny informs us.

Plin. l. 6.
c. 22.

It remains for me to speak of the southernmost part of Africa. Tho' many have supposed that in a voyage of extraordinary length they had sailed round this part of the world, Ptolomy however seems to insinuate, that it had escaped the knowledge of the antients. Every body knows that it lies almost entirely within the Torrid Zone, which most of the antients believed uninhabitable near the Equinoctial line; for which reason Strabo goes very little farther than Meroe in Ethiopia.

Arriani &
Marciani
Heracl.
Peripl.

Ptolomy however, and some others, have carried their knowledge along the eastern coast of Africa as far as the Equator, and even to the island of Madagascar, which he seems to intend by the name of *Menutkias*.

It was reserved for the voyages undertaken by the Portuguese in the fifteenth century, in order to go to India by sea, to discover the greatest part of the

the coasts of Africa upon the Atlantic ocean, and especially the passage by the south of the most extreme cape of Africa. That passage having been discovered, several European nations, led by the hopes of a rich traffic, ran over the Indian sea that washes the coasts of Asia, discovered all the islands in it, and penetrated as far as Japan.

The conquests and settlement of the Russians in the northern part of Asia have compleated our knowledge of that part of the world.

To conclude, every body knows, that, about the end of the fifteenth century, a new world, situated on the west in respect to ours, beyond the Atlantic ocean, was discovered by Christopher Columbus under the auspices of the crown of Castile.

S E C T. III.

Wherein the modern geographers have excelled the antient.

IT would be blindness, and shutting one's eyes against demonstration, not to admit that the modern geography abundantly surpasses the antient. It is well known that the measures of the earth must be sought in the heavens, and that geography depends upon astronomical observations. Now who can doubt, that astronomy has not made an extraordinary progress in later times? The invention of telescopes only, which is of sufficiently recent date, has infinitely contributed to it; and that invention itself has been highly improved in no great number of years. It is therefore no wonder that the antients, with all the genius and penetration we are willing to allow them, were not able to attain to the same degree of knowledge, as they were not assisted in their enquiries by the same aids.

Geography is still far from having received its final perfection. Practical sciences make the least progress.

progress. Two or three great geniusses suffice for carrying Theories a great way in a short time; but Practice goes on with a slower pace, because it depends upon a greater number of hands, of which even far the greatest part are but meanly skilful. Geography, which would require an infinite number of exact operations, is imperfect in proportion both to that number, and the accuracy they would require; and we may justly suppose that the description of the terrestrial globe, though it begins to be rectified a little, is still very confused, and far from a true likeness.

It would be of small consequence to mention the faults of the ancient and Ptolemaic maps, in which the Mediterranean is made to extend a good fourth more in longitude than it really does. The question here is the modern maps, which, though generally the better the more modern they are, have still occasion for abundance of corrections.

Monsieur Sanfon has always been considered as a very good geographer, and his maps have always been highly esteemed. Monsieur Delisle has however differed from them very often in his. And this is not to be imagined, as it is usually called, jealousy of profession. Since Monsieur Sanfon's time, the earth is exceedingly changed; that is to say, more accurate, and a greater number of astronomical observations have greatly reformed geography. The same no doubt will happen to the maps of Monsieur Delisle; and we ought to wish so for the good of the public.

The only method for making good geographical maps would be to have the position of every place from astronomical observations. But we are exceedingly far from having all these positions in this manner, and can hardly ever hope to have them. To supply this want, the itinerary distances of one place from another are used, as found set down in authors: and it is a great happiness

ness to find them there with any exactness, and without manifest contradictions, or considerable difficulties.

Hence, when our most skilful geographers were to make a map of the Roman countries, and particularly of Italy, as they had very few astronomical observations, they made the itinerary distances of places, as they found them in the books of the ancients, their rule for their position.

The positions of many places have been since taken by astronomical observations. Monsieur Delisle made use of them for correcting the maps of Italy and the neighbouring countries; and he found that they not only became very different from what they were before, but that the places agreed exactly enough in respect to the distances given them by the ancients: so that it is to be presumed, that in following them literally, good geographical maps might be made of the countries well known to them.

There is reason to be surprized at this great conformity of positions found by astronomical observations with those taken from the Itinerary distances as set down by the ancients. For it is certain, that the situation of places taken from our Itinerary distances are often false, and much so too.

But Monsieur Delisle observes, that the Romans had advantages in this respect, which we have not. Their taste for the public utility, and even magnificence, (for they embellished all they conquered) had occasioned their making great roads throughout all Italy, of which Rome was the center, and which went to all the principal cities as far as the two seas. They made the like ways in many provinces of the Empire, of which remains, admirable for their construction and solidity, subsist to this day. These ways ran in a right line without quitting it either on account of mountains or marshes. The marshes were drained, and the mountains

mountains cut through. Stones were placed from mile to mile with their *numero* upon them. This rectilinear extent, and these divisions into parts sufficiently small in respect to the whole length, rendered the Itinerary measures very exact.

This exactness of the measures of the ancients was well proved by an experiment made by Monsieur Cassini. The measure of the distance from Narbonne to Nîmes had been included in the work of the meridian. That distance was sixty-seven thousand five hundred *toises* or fathom of Paris. Strabo had also given us the distance of these two cities, which he makes eighty-eight miles. From whence it is easy to conclude, that an ancient mile was seven hundred sixty-seven *toises* of Paris. Besides which, as the mile is known to have been five thousand feet, we also find that the ancient foot was eleven inches and $\frac{1}{5}$ of the Paris foot. The measure in consequence must be equal to the ancient distance, and have preserved itself without change during so long a space of time.

Monsieur Delisle has given us a map, wherein Italy and Greece are represented in two different manners: the one according to the best modern geographers, the other according to astronomical observations for the places where they were to be had, and for the rest according to the measures of ancient authors. The difference between these two representations would perhaps seem incredible. In the latter, Lombardy is very much shortened from South to North, Great Greece lengthened, the sea that divides Greece and Italy made narrower, as well as that between Italy and Africa, and Greece much lessened.

These last remarks, which are all taken from the Memoirs of the academy of sciences, lengthen this brief head a little, but I conceived them worthy of the reader's curiosity.

ARTICLE II.

OF NAVIGATION.

I Shall examine only one point in this place, which is the wonderful change that an experiment, which might appear of small importance, has occasioned in navigation, and the superiority we have acquired in this respect over the ancients, by a means that seemed trivial in itself: it is easy to perceive that I mean the Compass. This instrument is a box that has a needle in it touched with a loadstone, that turns always towards the pole, except in some places where it has a declination.

The ancients we know, who steered their ships by the sun in the day, and the stars during the night, in misty weather could not discern what course to hold; and for that reason, not daring to put out to sea, were obliged to keep close to the shore, and could not undertake voyages of any considerable length.

They knew one of the virtues of the loadstone, which is to attract iron. One would think that the slightest attention might have occasioned their discovering its other property, of directing itself towards the pole of the world, and in consequence have led them on to the compass. But he who disposes all things, kept their eyes shut to an effect, which seemed of itself obvious to them.

Neither the author of this invention, nor the time when the use of it was first thought of, are precisely known. It is however certain, that the French used the loadstone in navigation long before any other nation of Europe, as may be easily proved from the works of some of our ancient French authors, who spoke of it first above four hundred years ago. It is true, the invention was then very imperfect. For they say, that the needle was only

Cassini's
Astron.
Memoirs.

Guyot de
Provines.

ly put into a bowl or vessel full of water, where it could turn itself towards the North supported upon a pin. The Chinese, if we may believe certain modern relations, make use to this day of the same kind of Compass.

The navigators perceiving the importance of this invention, made many Astronomical Observations towards the beginning of the fourteenth century to assure themselves of it, and found, that a needle touched with a loadstone, and set *in equilibrio* upon a pivot, did actually turn of itself towards the pole, and that the direction of such a needle might be employed for knowing the regions of the world, and the * point of the wind in which it is proper to sail.

By other observations it has been since discovered, that the needle does not always point to the true North, but that it has a small declination sometimes towards the East, and sometimes towards the West; and even that this declination changes at different times and places. But they found also the means of knowing this variation so exactly by the sun and stars, that the compass may be used with certainty for finding the regions of the heavens, even when clouded, provided that it has been rectified a little before by the observation of the stars.

The curiosity of the learned of Europe began at that time to awake. They soon invented various instruments, made tables and calculations, for facilitating the observation of the stars.

Never had navigation so many advantages for succeeding. The pilots did not fail to make the best of them. With these helps they crossed unknown seas; and the success of their first voyages encouraged them to attempt new discoveries. All the nations of Europe applied themselves to them

* Of which points there are two and thirty upon the compass.

in emulation of each other. The French were the first in signaling their courage and address: they seized the Canaries, and discovered great part of Guinea. The Portuguese took the island of Madeira and that of Cape-verd: and the Flemings discovered the islands of the Azores.

These discoveries were only preludes to that of the New World. Christopher Columbus, founding his design upon his knowledge of astronomy, and, as it is said, upon the memoirs of a Biscayan pilot, whom a storm had thrown upon an island of the Atlantic ocean, undertook to cross that sea. He proposed it to several of the princes of Europe, of whom some neglected it because engaged in affairs of a more urgent nature, and others rejected it because they neither comprehended the importance of that expedition, nor the reasons that Columbus gave to explain the possibility of it. Thus the glory of the discovery of the new world was left to the kings of Castile, who afterwards acquired immense riches by it.

Columbus well knew, from his knowledge of the sphere and geography, that sailing continually towards the west under the same parallel or very near it, he could not fail of finding lands at length, because if he found no new ones, the earth being round, he must necessarily arrive by the shortest course at the extremity of the East-Indies.

In his voyages from Lisbon to Guinea, sailing from north to south, he had been confirmed by experience that a degree of the earth's circumference contains fifty-six miles and two thirds, according to the measure established by the astronomers of Almamon; and he had learnt in the books of Ptolomy, that keeping always to the west, from the Canaries to the first lands of Asia, there are only an hundred and eighty degrees. Accordingly he set out from the Canaries, steering always to the west under the same parallel. As he did not en-

Ferdinand Columbus in his life of Columbus.

Chap. 4.

Chap. 17.

tirely rely upon the compass, he always took care to observe the sun by day, and the fixed stars by night. This precaution prevented him from mistaking his course. For those who have wrote his life, say that his Observations of the Heavens made him perceive a variation in his compass, which he did not know before, and that he rectified his way by them.

Chap. 22. After sailing two months he arrived at the Lucay islands, and from thence went on to Hispaniola, Cuba, and Saint Domingo, from whence he he brought back great riches into Spain. Astronomy, by which he had discovered these rich countries, assisted him also in establishing himself there. For, in his second voyage, his fleet being reduced to extremities by the want of provisions, and the inhabitants of Jamaica refusing to supply him with them, he had the address to threaten them he would darken the moon at a time when he knew there would be an eclipse: and as that eclipse really happened the day he had foretold, the terrified Barbarians granted him whatever he pleased.

Whilst Columbus was discovering the southern part of the new world, the French discovered the northern part of it, and gave it the name of New France.

Vesput.
navig.
prim.

Americus Vesputius continued the discoveries of Columbus, and had the advantage of giving his name to the whole new world, which has ever since been called America. Astronomy was of great use to him in his voyages.

On the other side, the pilots of the king of Portugal, who till then had only traversed the coasts of Africa, doubled at this time the Cape of Good-hope, and opened themselves a passage into the East-Indies, where they made very great conquests.

Is there in all history an event comparable to that I have now related, that is to say, to the discovery of the new world? Upon what did it depend for so many ages? Upon the knowledge of a property of the load-stone, easily discoverable, which had however escaped the enquiries of an infinite number of the Learned, whose sagacity had penetrated into the most obscure and most profound mysteries of nature. Is it possible not to discern here the finger of God?

Columbus had never thought of forming his enterprize, and indeed could never have succeeded in it, without a great knowledge of astronomy: for Providence delights in concealing its wonders under the veil of human operations. How important therefore is it in a well-governed state, to place the superior sciences in honour and reputation, which are capable of rendering mankind such great services, and which have actually hitherto procured them, and still continue to procure them, such considerable advantages?

The reader will permit me to say a few words in this place upon two voyages of the Learned, which do the king and Literature in general great honour.

Voyages to Peru and into the North, undertaken by the order of Lewis XV.

In 1672 Mr. Richer observed in the island of Cayenne, that the curvation of the superficies of the earth was greater there than in the Temperate Zone. Hence it was concluded that the figure of the earth must be that of a spheroid flat towards the poles, and not elliptical, or oblong, as it was and still is believed by very skilful astronomers: for the point is not yet determined.

NEWTON and HUYGENS came afterwards by their theory to the same conclusion. It was to be

assured of this truth, that in the year 1735, that is to say, at a time when France had a war to support, which has since terminated so gloriously for her, the king, always intent upon making the sciences flourish in his dominions, sent astronomers to Peru and into the North, in order to determine with certainty by accurate observations the figure of the terrestrial globe. Nothing was spared, either in respect to the expences of the voyage, or to procure them all the conveniences that might promote their success.

We saw them, in consequence, set out, part of them to expose themselves to the burning heats of the Torrid Zone, and the rest to fly with the same ardour to confront all the horrors of the frozen North. The first have not been heard of a great while; but great discoveries are expected from their enquiries. The others have been come back from the North some months. The particulars of what they suffered in order to give their operations all the perfection of which they were capable, is scarce credible. They were obliged to traverse immense forests, in which they were the first that ever opened themselves way; to scale mountains of amazing height, and covered with wood, which it was necessary for them to cut down; to pass torrents of an impetuosity capable of astonishing such as only beheld them, and that too in wretched boats, that had no other pilot but a Laplander, nor mast or sails but a tree with its branches. Add to this the excessive cold of those regions remote from the sun, of which they experienced all the rigors; and the gross nourishment on which they were reduced to subsist during a very considerable length of time. It is easy to conceive the courage these indefatigable observers must have had to surmount so many difficulties, that seemed to render the execution of the project confided to them impossible. The late Reading of the account of this voyage in the Academy

demey of Sciences, since their return, has made the Public very desirous to see it * printed.

One is sometimes tempted to treat as useless such laborious and scrupulous observations, that have no end but to determine the Figure of the Earth; and there are many who will perhaps believe, that those who made them might have spared themselves the trouble, and made a better use of the money employed in them. But this proceeds from the ignorance of the relation of Observations of this nature to navigation, and the advantages resulting from them to astronomy. This event will not a little conduce to exalt the glory of the reign of Lewis XV.

ARTICLE III.

Reflections upon astronomy.

I Cannot conclude the Article of Astronomy without making two Reflections with the authors of the learned Memoirs of the Academy of Sciences.

FIRST REFLECTION,

upon the Satellites of Jupiter.

We are naturally enough inclined, as I have already observed in speaking of geometry, to consider as useless, and to despise what we do not understand. We have one moon to light us by night; and what signifies it to us, says somebody, that Jupiter has four? (The moons or satellites of Jupiter are the same thing,) And wherefore so many laborious Observations, and fatiguing calculations, for knowing their revolutions? We shall be never the wiser for that, and nature, which has

* It has been published, and there is a translation of it printed for Mess. Knapton, &c.

REFLECTIONS

placed those little Stars out of the reach of our eyes, does not seem to have made them for us.

In virtue of so plausible a way of reasoning, we ought to neglect observing them with the telescope, and studying them with particular attention. And what a loss would not that have been to the public!

The method of determining the Longitudes of the places of the earth by the means of the Eclipses of Jupiter's satellites, which the academy royal first began to put in practice, was found so exact, that it was judged that the correction of geography in general, and the making of true Maps and Charts for the uses of navigation, might be undertaken by this means. This could not be done before, because the eclipses of the moon had been the only means used for finding, but with little exactness, the difference of the longitudes of some remote places. And these eclipses that usually happen only once or twice a year, are much less frequent than those of the satellites of Jupiter, which happen at farthest every two days, though all of them cannot be observed in the same place, as well through the difference of the hours in which Jupiter is above the horizon, as upon account of the weather, which often prevents observations.

This undertaking to work for the improvement of geography in a new and more perfect manner than had ever been imagined before, being agreeable to his Majesty's intentions in the Institution of his Academy of Sciences, it was his pleasure, that persons should be chosen, capable of executing the instructions to be given them in different places, and that proper occasions should be taken for sending them into remote countries. The history of these voyages is exactly related in the memoirs of the academy of sciences, and is, in my opinion, one of the circumstances of the reign of Lewis XIV. which will do him most honour in ages to come.

When

When his majesty was informed of the observations, that the members of the academy of sciences had taken by his order in different places out of the kingdom, he commanded them to apply themselves in making a map of France with the utmost exactness possible. This had been often attempted, but without success, for want of the means we have at this time, which are pendulum-clocks, and the great telescopes now used for discovering the eclipses of Jupiter's satellites, which is the most certain method for determining the difference of meridians.

Had astronomy in all its extent no other advantage to mankind, than what is derived from the Satellites of Jupiter, it would sufficiently justify those immense calculations, those assiduous and scrupulous observations, that great number of instruments wrought with so much pains, and the superb building solely erected for the use of this science. The least knowledge of the principles of geography and navigation shews, that since Jupiter's four moons have been known, they have been of more use in respect to those sciences, than our moon itself; that they now serve, and always will, for making Sea Charts exceedingly more correct than those of the ancients, which in all probability will save the lives of an infinite number of mariners.

SECOND REFLECTION,

Upon the amazing scene which astronomy opens to our view.

Though Astronomy were not so absolutely necessary as it is to Geography and Navigation, it would be infinitely worthy of the curiosity of all thinking men from the grand and superb scene which it opens to their view. To give some idea of it, I shall only repeat in few words, what the observations of astronomers have taught us of the

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the immense volume of some of those great orbs, that move over our heads.

The stars are divided into planets and fixed stars.

The planets (a Greek word that signifies *errant* or *wandering*) are so called, because they are not always at an equal distance either from each other, or in respect to the fixed stars, whereas the latter are always at the same distance from each other. The planets have no light of their own, and are only visible by the reflection of that of the sun. The astronomers have observed, that they have a particular motion of their own, besides that which they have in common with the rest of the heavens. They have computed this motion, and from the time which each planet employs in one revolution, have with reason established its elevation and distance.

The MOON of all the planets is the nearest to the earth, and almost sixty times less.

The SUN is not a body of the same species as the earth, and the rest of the planets, nor solid like them. It is a vast ocean of light, that boils up perpetually, and diffuses itself with incessant profusion. It is the source of all that light which the planets only reflect to each other after having received it from him.

The EARTH is a million of times less than the globe of the sun, and thirty-three millions of leagues distant from it. During so many ages the sun has suffered no diminution. Its diameter is equal at this day to the most ancient observations of it, and its light as vigorous and as abundant as ever.

JUPITER is five times as far from the sun as us, that is to say, an hundred and sixty-five millions of leagues. He turns round upon his own axis every ten hours.

SATURN is thirty years in his revolution round the sun. He is twice as far from it as Jupiter, and consequently ten times more distant than us,
that

that is to say, three hundred and thirty millions of leagues.

The FIXED STARS are, with respect to the earth, at a distance not to be conceived by human wit. According to the observations of Mr. Huygens, the distance of the earth from the nearest Fixed Star, is with respect to that of the sun as one to twenty-seven thousand six hundred and sixty-four. Now we have said, that the distance of the earth from the sun is thirty-three millions of leagues. The least distance therefore of the earth from the fixed stars is nine hundred and two * billions, nine hundred and twelve millions of leagues, that is to say, twenty-seven thousand six hundred and sixty-four times the distance from hence to the sun, which, as we have said, is thirty-three millions of leagues.

The same Mr. Huygens supposes, and infallible experiments have proved him right, that a cannon bullet flies about an hundred toises (above two hundred yards) in a second. Supposing it to move always with the same velocity, and measuring the space it flies according to that calculation, he demonstrates that a cannon bullet would be almost five and twenty years in arriving at the sun ; and twenty-seven thousand six hundred and sixty-four times twenty-five years in reaching the fixed star nearest the earth. What then must we think of the fixed stars infinitely more remote from us ?

Those stars are innumerable. The astronomers of old counted a thousand and twenty-two of them. Since the use of astronomical glasses, millions that escape the eye appear.

They all shine by their own light, and are all, like the sun, inexhaustible sources of light. And indeed, if they received it from the sun, it must necessarily be very feebly after a passage of so

* A billion is ten hundred thousand millions.

enormous a length: they must also transmit it to us at the same distance, by a reflection, that would make it still much weaker. Now it would be impossible, that a light which had undergone a reflection, and ran twice the space of 902,912000000 leagues, should have the force and liveliness that the light of the fixed stars has. It is therefore certain, that they are luminous of themselves, and in a word, all of them so many suns.

But the question here is only the magnitude and remoteness of those vast bodies. When we consider them together, is it possible to support the view, or rather the idea of them? The globe of the sun a million of times greater than the earth, and distant thirty-three millions of leagues! Saturn, almost four thousand times as big, and ten times farther from the sun than us! No comparison between the planets and the fixed stars! The whole immense space which contains our sun and planets, is but a little parcel of the universe. As many of the like spaces as of fixed stars. What then must the immensity of the whole firmament be, that contains all these different bodies within its extent? Can we so much as think of it, can we fix our view upon it for some moments, without being confounded, amazed, and terrified? It is an abyss, in which we lose ourselves. What then must be the greatness, power, and immensity of him, who with a single word both formed these enormous masses, and the spaces that contain them! And these incomprehensible wonders to human wit, the holy scripture, in a style that belongs only to God expresses in one word, *and the stars*. After having related the creation of the sun and moon, it adds, *he made also the stars*. Is there any thing requisite, to render the incredulity and ingratitude of mankind inexcusable, besides this book of the firmament wrote in the characters of light? And has not the prophet reason to cry out, full of religious admiration:

admiration: *The heavens declare the glory of God, and the firmament reveals the wonders of his power.*

CONCLUSION

of the whole Work.

AFTER having made almost all the states and kingdoms of the universe in a manner pass in review before our eyes, and having considered circumstantially the most important events that passed in them during the course of so many ages, it seems natural enough to go back a moment, before we quit this great scene, and to collect its principal parts into one point of view, in order to our being able to form the better judgment of it. On the one side we see princes, warriors, and conquerors; on the other magistrates, politicians and legislators; and in the midst of both the Learned of all kinds, who by the utility, beauty, or sublimity of their knowledge, have acquired immortal reputation. These three classes include, in my opinion, all that is most shining, and most attractive of esteem and admiration in human greatness. I consider the universe here only in its fairest light, and for a moment take off my view from all the vices and disorders that disturb its beauty and oeconomy.

Before me stand Princes and Kings, full of wisdom and prudence in their counsels, of equity and justice in the government of their people, of valour and intrepidity in battle, of moderation and clemency in victory, subjecting many kingdoms, founding vast empires, and acquiring the love of the conquered nations no less than of their own subjects: such was Cyrus. At the same time I see a multitude of Greeks and Romans, equally illustrious in war and peace; Generals of the most exalted bravery and military knowledge; Politicians

cians of exceeding ability in the arts of government ; famous Legislators, whose laws and institutions still amaze us, whilst they seem almost incredible, so much they appear above humanity ; Magistrates infinitely venerable for their love of the public good ; Judges of great wisdom, incorruptible, and proof against all that can tempt avidity ; and lastly, Citizens, entirely devoted to their country, whose generous and noble disinterestedness rises so high as the contempt of riches, and the esteem and love of poverty. If I turn my eyes towards the Arts and Sciences, what lustre do not the multitude of admirable Works come down to us display, in which shine forth, according to the difference of subjects, art and disposition, greatness of genius, riches of invention, beauty of Style, solidity of judgment, and profound erudition.

This is the great, the splendid Scene, that history, the faithful register of past events, has hitherto presented to our view, and upon which it now remains for us to pass our judgment. Is it possible to refuse our esteem to such rare and excellent qualities, such shining actions, and noble sentiments ? Let us call to mind the maxims of morality in the writings of the philosophers, so refined, so conformable to right reason, and even so sublime, as to be capable sometimes of making Christians blush. Do not men of such profound knowledge and understanding deserve the name of Sages ?

The just Judge of all things, by whose judgment it is our duty to direct our own, absolutely denies it them, as Mr. du Guet observes so justly in several of his works, and as I have said elsewhere. *The Lord*, says the royal prophet, *looked down from heaven upon the children of men, to see if there were any that did understand and seek God.* The earth is full of persons that excel in arts and sciences. There are many Philosophers, Orators, and Politicians.

Psal. xiv.
2.

There are even many Legislators, Interpreters of Laws, and Ministers of Justice. Many are consulted as persons of extraordinary wisdom, and their answers are considered as decisions, from which it is not allowable to depart. However, amongst so many wise and intelligent persons in the sight of men, God discerns none that are not foolish and mad. *They are all gone aside, they are altogether become filthy: there is none that doth good, no not one.* The censure is general and without exception.

What then is wanting in these pretended wise-men? The fear of God, without which there is no true wisdom, *to see if there was any that did understand and seek God*: the knowledge of their own misery and corruption, and their want of a Mediator, and a Restorer or redeemer. Every thing is in esteem amongst them, except Religion and Piety. They know neither the use nor end of any thing. They go on without design, or knowing whither they should tend. They are ignorant of what they are, and what will become of them. Can folly be more clear and evident?

The thoughts of God are very different from those of men. The Universe peopled with powerful kings, famous legislators, celebrated philosophers, and learned men of all kinds, is the object of our admiration and praises; and God sees nothing but disorder and corruption in it: *The earth* Gen. vi. *was corrupt before God.* The qualities, knowledge, ^{11.} and maxims of which I speak, were however very estimable in themselves. They were the gifts of God, from whom alone comes all good, and all knowledge. but the Pagans perverted their nature by the unworthy use they made of them, in considering themselves as their principle and end. I speak here even of those amongst them that passed for the best and wisest, whose virtues were infected

fects either with pride or ingratitude ; or, to speak more properly, with both.

I have observed that certain ages, which abounded with illustrious examples whether at Athens or Rome, exhibit a grand and noble scene in history ; but there was at the same time another, which highly disgraced the glory, and sullied the beauty of the former ; I mean, the Idolatry that generally prevailed throughout the universe. The whole earth was covered with thick darkness, and lay plunged in gross and stupid ignorance. Only one country, and that of very small extent, knew the true God : *In Judah is God known : his name is great in Israel.* Elsewhere all mouths were mute in respect to him, and the hymns of idolatrous solemnities were only invitations to crimes, which the seducer of mankind had made their duty. *God suffered all nations to walk each after their own way,* to make themselves gods of all creatures, to adore all their own passions, to abandon themselves thro' despair to those which are most shameful, to be ignorant of their origin and end, to direct their lives by errors, and fable, and believe every thing indiscriminately, or nothing at all.

Psal. lxxvi.
1.

Acts xiv.
16.

One would imagine that man, situated in the midst of the wonders which fill all nature, and largely possessed of the good things of God, could not forget him, nor remember him without adoration and fidelity. But in the midst of the greatest light he behaved like the blind. He became deaf to all the voices that proclaimed the Majesty and Holiness of the Creator. He adored every thing, except God. The Stars and Sun, that declared the Divinity, he honoured in his stead. Wood and stone, under a thousand forms, which his wild imagination had invented, were become his gods. In a word, false religions had deluged the whole earth ; and if some few were less stupid than the rest

rest, they were equally impious and ungrateful. Did not the only one of these, who had explained Socrates. himself too clearly, deny in public what he believed in private? Whence we may observe, of what avail the reason of all mankind was, when they had no other guide.

We see here the principal fruits to be derived from the study of profane history, of which every page declares what mankind were during so many ages, and what we ourselves should still be, had not the peculiar mercy, which made known the Saviour of the world to us, drawn us out of the abyss, in which all our forefathers were swallowed up. *It is of the Lord's mercies we are not consumed.* A mercy freely and entirely conferred, which we have no power to deserve in any manner of ourselves, and for which we ought to render eternal homage of gratitude and *praise to the grace of JESUS* Eph. i. 6.
CHRIST.

End of Vol. XIII.

CHRONOLOGICAL T A B L E.

A D V E R T I S E M E N T.

CHRONOLOGY is the knowledge of times. It shews to what year the events related in history are to be referred. The years used for measuring the duration of time are either solar or lunar.

The solar year is that space of time between one equinox and another of the same denomination the next year: for instance, from the vernal equinox to the vernal equinox following, which contains 365 days five hours and forty-nine minutes.

The lunar year is composed of twelve lunar months, of which each is twenty-nine days twelve hours and forty-four minutes, that make in all 354 days eight hours and forty-eight minutes.

Both of these years are called Astronomical, to distinguish them from that vulgarly used, which is termed Civil or Political.

Tho' nations may not agree amongst themselves in the manner of determining their years, some regulating them by the sun's motion, and others by the moon's; they however generally use the solar year in *Chronology*. It seems at first, that as the lunar years are shorter than the solar, that inequality should produce some error in chronological calculations. But it is to be observed that the people who used lunar years, added a certain number of intercalary days, to make them agree with the solar ;

solar; which reconciles them with each other, or at least, if there be any difference, it may be neglected, when the question is only to determine the year, in which a fact has happened.

In *Chronology* there are certain times distinguished by some great event, to which all the rest are referred. These are called *Epochs*, from a Greek ^{ἑποχὴ} word which signifies to stay, because we stay there to consider, as from a resting place, all that has happened before or after, and by that means to avoid Anachronisms, that is to say, those errors which induce confusion of times.

The choice of the events, which are to serve as Epochs, is arbitrary, and a writer of history may take such, as best suit his plan.

When we begin to compute years from one of these points distinguished by a considerable event, the enumeration and series of such years is called *Æra*. There are almost as many *Æras* as there have been different nations. The principal, and most used, are those of *the World*, of *Jesus Christ*, of the *Olympiads*, and of *Rome*. I should have been glad to have used all the four in the Chronological Tables at the end of my history. But the narrow compass of pages in twelve obliges me to confine myself to the two most famous, that is to say, that of *the World*, and that of *Jesus Christ*.

Every body knows that *the Olympiads* derive their origin from the Olympic games, which were celebrated in Peloponnesus near the city of Olympia. These games were so solemn, that Greece made them her epoch for computing her years. By *Olympiad* is meant the space of four years complete, which is the time that elapsed between one celebration of games and another. The first used by chronologers begins, according to Usher, in the summer of the year of the World 3228, before Christ 776. When the time on which an event happened is reckoned by the *Olympiads*, authors

say the first, second, or third, &c. year of such an Olympiad ; which being once known, it is easy to find the year of the world to which the same fact is to be referred, and in like manner when the year of the world is known, it is easy to find that of the Olympiad which agrees with it.

Rome was built, according to Varro's Chronology, in the year of the world 3251, and the 753d before Jesus Christ. Cato dates the foundation of that city two years later, in the year of the world 3253, before Jesus Christ 751. I shall follow the opinion of the latter in my Roman history. The years reckoned from this *Epoch* are called indifferently years of Rome, or years from the foundation of the city.

The *Julian period* is also a famous *Æra* in *Chronology*, used principally for reckoning the years before Christ. I am going to explain wherein this period consists, and its use : but first I must give the reader an idea of the three *Cycles*, of which it is composed.

By the word *Cycle*, the revolution of a certain number of years is understood.

The *Solar Cycle* is a term of twenty-eight years, which includes all the variations that the Sundays and days of the week admit, that is to say, at the end of twenty-eight years the seven first letters of the alphabet, which are used in the calendar for noting the day of the week, and which are called Dominical Letters, return in the same order in which they were at first. To understand what I have now said, it must be observed, that if the year had only fifty-two weeks, there would be no change in the order of the dominical letters. But as it has a day more, and two in leap-year, that produces all the variations, included in the space of twenty-eight years, of which the *Solar Cycle* consists.

The *Lunar Cycle*, called also the *Golden Number*, is the revolution of nineteen years, at the end of which the moon returns, within near an hour and an half, to the same point with the sun, and begins its lunations again in the same order as at first. We are indebted for the invention of the *Cycle* to Methon, a famous Athenian astronomer. Before the invention of the *Epacts*, it was used for marking the days of the new moon in the Calendar.

Besides these two *Cycles*, chronologers admit a third also called *Indiction*. This is a revolution of fifteen years, of which the first is called the *first Indiction*, the second the *second Indiction*, and so on to the fifteenth, after which they begin again to count the first *Indiction*, &c.

The first *Indiction* is generally supposed to have began three years before the birth of Christ.

If these three cycles, that is to say 28, 19 and 15, are multiplied by each other, the product will be 7980, which is what is called the *Julian period*.

One of the properties of this period, is to give the three characteristic cycles of each year, that is to say, the current year of each of the three cycles; for example, every body knows that the vulgar *Æra* commences at the year 4714 of the *Julian period*. If that number be divided by 28, what remains * after the division, shews the solar cycle of that year. In the same manner the lunar cycle and the indiction may be found. It is demonstrated that the three numbers which express these three *Cycles*, cannot be found again in the same order in any other year of the *Julian period*. It is the same in respect to the cycles of other years.

* I say what remains, and not the quotient, as some authors do; for the quotient expresses the number of Cycles elapsed since the beginning of the period, and what remains after the division, shews the year of the current Cycle.

If we trace this period back to its first year, that is to say, to the year when the three cycles, of which it is composed, began, we shall find it precede the creation of the world 710 years, supposing the creation to precede the vulgar *Æra* only 4004 years.

This period is called *Julian*, because it is made to agree with the years of Julius Cæsar. Scaliger invented it to reconcile the systems that divided the chronologers concerning the length of time elapsed since the beginning of the world. There are who believe that only 4004 years of the world are to be reckoned before *Jefus Christ*. Others give more extent to that space, and augment the number of years of which it consists. These variations disappear when the Julian period is used, for every body agrees in respect to the year in which it began, and there is no body who does not know, that the first year of the vulgar *Æra* falls in the 4714th of that period. Thus in the Julian period there are two fixed points, which unite all systems, and reconcile all chronologers.

It is easy to find the year of the *Julian period*, that answers to any year whatsoever of the vulgar *Æra* of the world. For as the beginning of the *Julian period* precedes that *Æra* 710 years, by adding that number to the year proposed of the *Æra* of the world, we have the year of the *Julian period* that answers to it. For instance, we know that the battle of Arbela was fought in the year of the world 3673. If to that number we add 710, it will be 4383, which number expresses the year of the *Julian period*, to which the battle of Arbela is to be referred.

It remains for me to say a few words upon the order I have observed in my Chronological tables. At first I proposed to make as many columns as there are different nations in my book, whose history falls out in the same times, and to place them

all in the same line with each other, in order that all the events that happened in the same year might be seen at one view. But, besides my not having sufficient room to place so many columns side by side with each other, I found that I should have been obliged to leave too many blank spaces, which would have considerably lengthened the tables, and in consequence swelled the volume, that as it is, is very large. I therefore chose to separate the Carthaginians and Syracusans, and to give their chronology apart. The histories of those two people are abundantly interwove with each other, and have little relation to those of the other nations of whom I have treated.

The reader knows that hitherto I have not entered into Chronological discussions, and undoubtedly does not expect that I should do so now. I shall generally follow Usher, whom I have chosen for my guide in this subject.

A. M.

1800.

NIMROD, founder of the first empire of the
Assyrians.

Ant. J. C.

2204.

NINUS, son of Nimrod.

SEMIRAMIS, she reigned 42 years.

NINYAS.

The history of the successors of Ninyas for
thirty generations, except of Phul and
Sardanapalus, is unknown.

T A B L E.

137

E G Y P T.

G R E E C E.

Ant. J. C.

A M.

1816.	MENES OR MESRAIM, first king of Egypt.	2188.
	BUSIRIS.	
	OSYMANDIAS.	
	UCHOREUS.	
	MOERIS.	
1915.	Foundation of the kingdom of Sicyon.	2089.
1920.	The King-shepherds seize the lower Egypt. They reign 260 years.	2084.
2084.	Abraham enters E- gypt, where Sarah is in great danger from one of the King-shepherds.	1920.
2148.	Foundation of the king- dom of Argos. Deluge of Ogyges in Attica.	1856.
2179.	THETHMOSIS expels the King-shepherds, and reigns in the Lower E- gypt.	1825.
2276.	Joseph is carried into Egypt, and sold by Poti- phar.	1728.
2298.	Jacob goes into Egypt with his family.	1706.
2427.	RAMESSES - MIAMUM begins to reign in Egypt. He persecutes the Israe- lites.	1577.
2448.	CECROPS carries a co- lony from Egypt, and founds the kingdom of Athens.	1556.
	Foundation of the king- dom of Athens by Ce- crops. He institutes the Areopagus.	

2494. AMENOPHIS, the eldest son of Rameffes, succeeds him. 1510.

2513. The Israelites quit Egypt. Amenophis is swallowed up in the Red-Sea. Sesostris his son succeeds him. He divides Egypt into thirty nomes, or districts, renders Ethiopia tributary, conquers Asia, and subjects the Scythians as far as the Tanais. On his return into Egypt he kills himself after a reign of 33 years. 1491.

2547. PHERON succeeds Sesostris. 1474.

2800. PROTEUS. In his reign Paris is driven into Egypt on his return to Troy with Helen. 1204.

RHAMP SINITH.

CHEOPS.

CHEPHREM.

MYCERINUS.

ASYCHIS.

The six preceding reigns were 170 years in duration, but it is hard to assign the length of each of them in particular.

2991. PHARAOH king of Egypt gives his daughter in marriage to Solomon. 1013.

3026. SESAC, otherwise called Sefonchis. It was with him that Jeroboam took refuge. 978.

T A B L E.

139

G R E E C E.

A. M.
2488.

Under Cranaus, successor of Cecrops, happens
Deucalion's flood.

Ant. J. C.
1516.

Foundation of the kingdom of Lacedæmonia, of
which Lelex is the first king.

2530. DANAUS, brother of Sesostris, leaves Egypt, and 1474.
retires into the Peloponnesus, where he makes himself
master of Argos.
Perseus, the fifth of Danaus's successors, having
unfortunately killed his grandfather, abandons Argos,
and founds the kingdom of Mycenæ.
2628. SISYPHUS the son of Æolus makes himself master 1376.
of Corinth.
2710. The descendants of Sisyphus are driven out of 1294.
Corinth by the Heraclidæ.
2720. Ægæus, the son of Pandion, king of Attica. The 1284.
expedition of the Argonauts is dated in the reign
of this prince.
2800. The Heraclidæ make themselves masters of Pelo- 1204.
ponnesus, from whence they are obliged to retire
soon after.
2820. Troy taken by the Greeks. 1184.

2900. The Heraclidæ re-enter Peloponnesus, and seize 1104.
Sparta, where the brothers Eurysthenes and Procles
reign together.
2934. Institution of the Archons at Athens. Medon 1070.
the son of Codrus is the first.
2949. Cadmus builds the city of Thebes, and makes it 1055.
the seat of his government.

A. M.

Ant. J. C.

3033.

SESAC marches against
Jerusalem, and conquers
Judæa.

971.

3063.

ZARA king of Egypt
makes war with Asa king
of Judah.

941.

ANYSIS. In his reign
Sabacus, king of Ethiopia,
makes himself master of
Egypt, reigns there fifty
years, after which he re-
tires, and leaves the king-
dom to Anyfis.

3120.

LYCURGUS.

884.

3160.

HOMER. Hesiod lived
about the same time.

844.

3210.

CARANUS founds the
kingdom of Macedonia.

794.

3228.

Beginning of the com-
mon Æra of the Olym-
piads.

776.

TABLE.

141

A. M. I return to the chronology of the Assy-Ant. J. C. rians, which I discontinued, because from Ninyas down to about this time, nothing is known of their history.

ASSYRIANS.

3233. PHUL. The king of Ninive, who repented upon 771.
Jonah's preaching.

3237. SARDANAPALUS, the last king of the first empire 767.
of the Assyrians. After a reign of twenty years,
he burns himself in his palace.

The first empire of the Assyrians, which ended at the death of Sardanapalus, had subsisted more than 1450 years. Out of its ruins three others were formed, that of the Assyrians of Babylon, that of the Assyrians of Ninive, and that of the Medes.

3261.

First war between the
Messenians and Lacedæ-
monians. It continues
twenty years.

743.

3280.

Archilochus the fa-
mous poet.

724.

3285.

SEHON. He reigned
fourteen years.

719.

T A B L E.

143

BABY L. NINIVE. MEDES. LYDIA.

A. M.

Ant. J. C.

3257.

BELESIS, THEGLATH ARBACES
OF NABO- PHALASAR. exercises the
NASSAR. The The 8th year sovereign au-
scripture calls of his reign thority over
him Baladan. he aids A- the Medes,
haz king of without ta-
Judah, and king upon
makes himself him the title
master of Sy- of king.
ria, and of
part of the
kingdom of
Judah.

747.

3268.

MERODACH
BALADAN.
He sent em-
bassadors to
Hezekiah to
congratulate
him upon the
recovery of
his health.
Nothing is
known of the
other kings
that reigned
in Babylon.

The He-
raclidæ pos-
sess the king-
dom of Lydia
505 years.
Argon was
the first king.
He began to
reign in the
year of the
world 2781.
The history
of his succes-
sors is little
known before
Candaules.

736.

3269.

SALMANA-
SAR. The
eighth year of
his reign he
took Samaria,
and carried
away the peo-
ple into cap-
tivity.

CANDAUL- 735.
LES.

3298. THARACA reigns 18
years.

706.

Anarchy two years in
Egypt.

3319. Twelve of the princi-
pal lords of Egypt seize
the kingdom, of which
each governs a part with
equal authority.

685.

3320.

Second war between
the Lacedæmonians and
Messenians 14 years.

684.

T A B L E.

145

BABYL. NINIVE. MEDIA. LYDIA.

A. M.
3286.

Ant. J. C.,
718.

GYGES. He
puts Candau-
les to death,
and reigns in
his stead.

3287.

SENNACHE-
RIB. In the
fifth year of
his reign he
makes war a-
gainst Heze-
kiah king of
Judah.

717.

An angel
destroys his
army at the
time he is
besieging Je-
rusalem.

On his re-
turn to his
kingdom, he
is killed by
his own sons.

3294.

ASARHAD-
DON.

712.

3296.

DEJOCES
causes him-
self to be de-
clared king
of the Medes.

708.

3334.

PSAMMITICUS, one of the twelve kings, defeats the other eleven, and remains sole master of Egypt. He takes Azoth after a siege of 29 years.

670.

T A B L E.

147

A. M. BABYL. NINIVE. MEDIA. LYDIA. Ant. J. C.
3323. 681.

ASARHAD-
DON unites
the empire of
of Babylon
with that of
Ninive.

3324.

Death of
Gyges.

ARDYS his 680.
son succeeds
him. In his
reign, of 49
years, the
Cimmerians
made them-
selves masters
of Sardis.

3327.

ASARHAD-
DON carries
the remains
of the king-
dom of Israel
into Assyria.
The same
year he puts
Manasseh in
chains, and
carries him
to Babylon.

677.

3364.

Tyrtæus, a poet who
excelled in celebrating
military virtue.

Thales of Miletus,
founder of the Ionic
sect.

640.

T A B L E.

149

A. M. NIN. ET BAB. MEDIA. LYDIA.

Ant. J. C.
669.

3335. SAOSDUCHIN,

OR NABUCHA-
DONOSOR I. The

twelfth year of

3347. his reign he de-

feats Phraortes,

king of the

Medes, and takes

Ecbatana. It was

after this expedi-

tion that he

made Holopher-

nes besiege Be-

thulia.

3356. Death of Na-

buchadonosor.

Saracus, called

also CHYNALA-

DANUS succeed-

ed him.

Death of De-
joces. PHRAOR-
TES succeeds
him.

657.

648.

3369.

Phraortes pe-
rishes at the siege
of Ninive with
part of his army.
CYAXARES his
son succeeds him.
The second year
of his reign he
beats the Assy-
rians, and attacks
Ninive, the siege
of which he is
obliged to abandon
by a sudden
irruption of the
Scythians into
his dominions.

635.

3380.

DRACO, legislator of
Athens. 624.

3388.

NECHAO. The seventh
year of his reign he de-
feats the king of Assyria,
and seizes part of his do-
minions. He reigned six-
teen years.

616.

NIN. ET BAB. MEDIA. LYDIA.

A. M.

Ant. J. C.

3373.

SADYATTES. 631.

He forms the
siege of Miletus
in the sixteenth
year of his reign.

3378.

NABOPOLAS-
SAR's revolt a-
gainst Saracus.
He makes himself
master of Baby-
lon.

626.

Cyaxares joins
his forces with
those of Nabo-
polassar, takes
Ninive, and puts
Saracus its king
to death.

Destruction of
Ninive. From
thenceforth Ba-
bylon was the ca-
pital of the As-
syrian empire.

3385.

ALYATTES. 619.

He continues the
siege of Miletus
which had been
carried on six
years by his fa-
ther, and puts an
end to it six years
after by con-
cluding a peace
with the be-
sieged. In the
same prince's
reign there was
a war between
the Medes and
Lydians, which
was terminated
by the marriage
of Cyaxares with
Aryenis the
daughter of Aly-
attes.

3400

SOLON.

The seven sages of
Greece lived about this
time.

604.

ALCÆUS, from whom
the Alcaic verses take
their name.

SAPHO, at the same
time.

3404.

PSAMMIS six years.

600.

T A B L E.

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BABYLON. MEDIA. LYDIA.

A. M.

Ant. J. C.

3397.

Nabopolassar
associates his son
Nabucodonosor
in the empire,
and sends him at
the head of an
army to re-con-
quer the coun-
tries taken from
him by Nechao.

607.

3398.

Jerusalem tak-
en by Nabuco-
donosor. He
transports a great
number of Jews
to Babylon, and
amongst them
the prophet Da-
niel.

606.

The captivity
begins from this
carrying away
the Jews to Ba-
bylon.

3399.

Death of Na-
bopolassar. His
son NABUCODO-
NOSOR II. suc-
ceeds him in all
his dominions.

605.

3403.

Nabucodono-
sor's first dream
interpreted by
Daniel.

601.

3404.

ASTYAGES,
the son of Cy-
axares, gives his
daughter in mar-

600.

3410. APRIES. He makes himself master of Sidon, in the first years of his reign.

594.

3411. Zedekiah king of Judah, makes an alliance with the king of Egypt contrary to the advice of the prophet Jeremiah.

593.

T A B L E.

155

A. M. BABYLON. MEDIA. LYDIA. Ant. J. C.

riage to Cam-
byſes king of
Perſia.

3405. Nabucodono- 599.

for's Lieutenants,
after having ra-
vaged Judæa,
blockade Jeru-
ſalem, and put
king Jehoiakim
to death. About
the end of the
ſame year, Na-
bucodonofor re-
pairs in perſon to
Jeruſalem, makes
himſelf maſter of
it, and appoints
Zedekiah king
inſtead of Jehoi-
achin, whom he
carries into cap-
tivity.

Birth of Cy-
rus.

3409. 595.

Death of Cy-
axares. Aſtya-
ges his ſon ſuc-
ceeds him. He
reigns thirty-five
years.

3416. 588.

Nabucodono-
for deſtroys Je-
ruſalem, and car-
ries away Zede-
kiah captive to
Babylon. At his
return into his

Cyrus goes for
the firſt time in-
to Media, to ſee
his grandfather
Aſtyages. He
remains three
years with him.

3430. Unfortunate expedition of Apries into Libya. 574.
 Amasis revolts against Apries.
3432. Nabucodonosor subjects Egypt, and confirms Amasis in the throne. 572.

3435. Apries dies in the twenty-fifth year of his reign. 569.
 AMASIS reigns after him in peace.

3440. THESPIS reforms tragedy. 564.
 PYTHAGORAS lived about this time.

3444. SIMONIDES, the celebrated poet. 560.

T A B L E.

157

A. M. BABYLON. MEDIA. LYDIA. Ant. J. C.

dominions he
causes the three
young Hebrews
to be thrown in-
to the furnace.

3432. Nabucodono- 572.
for makes him-
self master of
Tyre after a siege
of thirteen years.
He did not march
against Egypt till
after this expe-
dition.

3434. Nabucodono- 570.
for's second
dream interpre-
ted by Daniel.

3435. Nabucodono- 569.
for reduced to
the condition of
beasts during
seven years, after
which he reigns
again one year.
EVIL-MERO-
DACH his son
succeeds him. He
reigns only two
years.

3442. CRESUS. 562.
ÆSOP lived in

3444. NERIGLI- Death of Af- his reign, and 560.
SOR. He makes tyages. CYAXA- was in his court

158

A. M.

CHRONOLOGICAL

EGYPT.

GREECE.

Ant. J. C.

3445.

PISISTRATUS makes
himself master of Athens.

559.

3460.

HYPPONAX, author of
the verse Scazon.

544.

HERACLITUS, chief of
the sect which bears his
name.

TABLE.

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BABYLON. MEDIA. LYDIA.

Ant. J. C.

A M.

great preparations for war against the Medes, and calls in Cræsus to his aid. resuscceedshim, known in the scripture under the name of Darius the Mede. at the same time with Solon.

3445.

Cyrus returns into Media for the second time, in order to assist his uncle in the war with the Babylonians.

559.

3447.

Expedition of Cyrus against the king of Armenia.

557.

3448.

Cyaxares and Cyrus defeat the Babylonians in a great battle, in which Neriglissar is slain.

556.

Cræsus flies before Cyrus.

LABOROSARCHOD.

He reigns only nine months.

3449.

LABYINIT, called in scripture Belshazzar.

555.

About this time the marriage of Cyrus with the daughter of his uncle Cyaxares, may be dated.

3456.

Battle of Thymbrea between Cræsus and Cyrus, followed with the taking of Sardis by the latter.

548.

End of the kingdom of Lydia.

A M.

EGYPT.

GREECE.

Ant. J. C.

3464.

Birth of ÆSCHYLUS.

540.

CTESIPHON or CHERSIPHON, a celebrated architect, famous especially for building the temple of Diana of Ephesus.

3478.

Death of Pisistratus. 526.
HIPPIAS his son succeeds him.

3479. PSAMMENITUS. He reigns only six months. After the death of that prince, Egypt is annexed to the Persian dominions, and continues so till the reign of Alexander the Great, which includes the space of two hundred and six years.

525.

T A B L E.

161

A. M. BABYLON.
MEDES.
Ant. J. C.

- | | | | |
|-------|--|--|------|
| 3466. | Labynit is killed at the taking of Babylon. The death of that prince puts an end to the Babylonian empire, which is united with that of the Medes. | Cyrus makes himself master of Babylon. | 538. |
| 3468. | | Death of Cyaxares. | 536. |

After the death of Cyaxares and Cambyfes, Cyrus, who succeeded both in their dominions, united the empire of the Medes, with those of the Babylonians and Persians; and of the three formed a fourth under the name of the empire of the Persians, which subsisted two hundred and six years.

Empire of the P E R S I A N S.

- | | | |
|-------|--|------|
| 3468. | CYRUS. The first year of his reign he permits the Jews to return into Judæa. | 336. |
| 3470. | Daniel's vision concerning the succession of the kings of Persia. | 534. |
| 3475. | Cyrus dies on a tour which he makes into Persia, after his having reigned seven years alone, and thirty from his setting out from Persia at the head of an army to aid Cyaxares. | 529. |
- CAMBYSES his son succeeds him. The fourth year of his reign he attacks Egypt, and reunites it to the empire of the Persians.

3490.
3496.

MILTIADES goes to settle in the Chersonesus.
The Pisistratidæ are obliged to abandon Attica.

514.
508.

T A B L E.

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A. M.

Ant. J. C.

P E R S I A N S.

- | | | |
|-------|---|------|
| 3480. | Unsuccessful expedition of Cambyfes against the Ethiopians. | 524. |
| 3481. | Cambyfes puts Meroe, who was both his sister and wife, to death. | 523. |
| | It was about this time that Oretes, one of the Satrapæ of Cambyfes, made himself master of the island of Samos, and caused Polycrates, the Tyrant of it, to be put to death. | |
| 3482. | Death of Cambyfes. SMERDIS the Magus, who had mounted the throne before the death of Cambyfes, succeeds him. He reigns only seven months. | 522. |
| 3483. | DARIUS son of Hyftaspes. | 521. |
| 3485. | Edict of Darius in favour of the Jews, wherein that of Cyrus is repealed. It is believed, that what is related in the history of Esther, happened some time after the publication of this edict | 519. |
| 3488. | Babylon revolts against Darius, and is taken after a siege of twenty months. | 516. |
| 3490. | Expedition of Darius against the Scythians. | 514. |
| 3496. | Darius penetrates into India, and reduces all that great country into subjection. | 508. |

The history of the Greeks from henceforth will be intermixed and almost confounded with that of the Persians, for which reason I shall separate their Chronology no farther.

P E R S I A N S A N D G R E E K S.

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|-------|--|------|
| 3501. | The Persians form the siege of the capital of the island of Naxos, and are obliged to raise it in six months. | 503. |
| 3502. | Aristagoras, governor of Miletus, revolts from Darius, and brings the Ionians and Athenians into his measures. | 502. |
| 3504. | The Ionians make themselves masters of Sardis, and burn it. | 500. |
| 3507. | The Persians defeat the Ionians in a sea-fight before the island of Lados, and make themselves masters of Miletus. | 497. |
| | ÆSCHYLUS. | |
| 3510. | Darius sends Gobryas his son-in-law at the head of an army to attack Greece. | 494. |

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PERSIANS AND GREEKS.

Ant. J. C.

- ANACREON.
3513. Darius takes the command of his armies from Gobryas, and gives it to Datis and Artaphernes. 491.
3514. Battle of Marathon. 490.
3515. Unfortunate end of Miltiades. 489.
3519. Death of Darius Hystaspes. XERXES his son succeeds him. 485.
3520. Birth of the historian HERODOTUS. 484.
3524. Xerxes sets out to make war against the Greeks. 480.
- Battle of Thermopylæ: Leonidas king of the Lacedæmonians is killed in it. Sea-fight near Artemisium, at the same time as the battle of Thermopylæ.
- Birth of EURIPIDES.
- Battle of Salamin, followed by the precipitate return of Xerxes into Persia.
3525. Battle of Platææ. Sea-fight the same day near Mycale, in which the Persians are defeated. 479.
3526. The Athenians rebuild the walls of their city, which had been demolished by Xerxes, notwithstanding the opposition of the Lacedæmonians. 478.
3528. The command of the armies of Greece, of which the Lacedæmonians had been in possession from the battle of Thermopylæ, is transferred to the Athenians. 476.
- PINDAR flourished about this time.
3530. PAUSANIAS, general of the Lacedæmonians, accused of holding secret intelligence with Xerxes, is put to death. 474.
3531. THEMISTOCLES, the Athenian general, is accused of having had a share in Pausanias's plot, and takes refuge with Admetus king of the Molossians. 473.
- SOPHOCLES and EURIPIDES appear in Greece about this time.
3532. Xerxes is killed by Artabanus the captain of his guards. 472.
- ARTAXERXES, surnamed LONGIMANUS, succeeds him. Themistocles takes refuge in his court the first year of his reign.
3533. CIMON receives the command of the armies at Athens. The year following he defeats the Persians, and takes their fleet near the mouth of the river Eurymedon. 471.
- Birth of the historian THUCYDIDES.
3534. Great earthquake at Sparta in the reign of Archidamus, which makes way for a sedition of the Helots. 470.
- Birth of SOCRATES.
3535. Beginning of Pericles. 469.

PHIDIAS

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PERSIANS AND GREEKS.

PHIDIAS, famous for his skill in architecture and sculpture.

Difference and misunderstanding between the Athenians and Lacedæmonians, occasioned by the affront offered to the Athenians by the Lacedæmonians in sending back their troops, after having called in their aid against the Messenians and Helots. Some time after, and in consequence of this quarrel, Cimon is banished by the Oltracisin.

3537. ESDRAS obtains a commission from Artaxerxes to return to Jerusalem with all that are willing to follow him. 467.

3538. Themistocles puts an end to his life at Magnesia. 466.

3540. HERODICUS of Sicily, chief of the sect of physicians, called Διατριβη. Hippocrates was his disciple. 464.

3544. The Egyptians supported by the Athenians revolt against Artaxerxes. 460.

3545. Defeat of the Persian army in Egypt. 459.

3548. The Egyptians and Athenians are beaten in their turn. In consequence of which all Egypt returns to its obedience to Artaxerxes, and the Athenians retire to Dinarus, where they sustain a siege of a year. 456.

Battle of Tanagra in Bœotia, where the Athenians beat the Spartans, who were come to the aid of the Bœotians.

3550. NEHEMIAH obtains Artaxerxes's permission to return to Jerusalem. 454.

3554. Birth of XENOPHON. 450.

Cimon, recalled from banishment after five years absence, reconciles the Athenians and Spartans, and makes them conclude a truce of five years.

3555. End of the war between the Greeks and Persians, which had continued from the burning of Sardis by the Athenians, fifty-one years. 449.

Death of Cimon.

3558. The Lacedæmonians conclude a truce for thirty years with the Athenians. The latter soon break it by new enterprizes. 446.

EMPEDOCLES, the Pythagorean philosopher, flourished about this time.

MYRON, the famous sculptor of Athens.

3564. Pericles makes war with the Samians, and takes the capital of their island after a siege of nine months. 440.

ZEUXIS, the famous painter, disciple of Apollodorus. PARRHASIUS his rival lived at the same time.

ARISTOPHANES, the comic poet.

3568. Birth of ISOCRATES. 436.
 War between the Corinthians and the people of Corcyra. The Athenians engage in it in favour of the Corcyreans. The inhabitants of Potidæa declare on the side of Corinth against Athens. ALCIBIADES begins to appear in this war, which occasions that of Peloponnesus.
- SCOPAS, architect and sculptor.
3573. Beginning of the Peloponnesian war. It subsists 431.
 twenty-seven years.
3574. A terrible plague rages in Attica. The physician 430.
 Hippocrates distinguishes himself by his extraordinary care of the sick.
3575. Death of Pericles. 429.
 3570. The Lacedæmonians besiege Platææ. 428.
- PLATO, founder of the antient academy.
3579. Death of Artaxerxes. XERXES his son succeeds 425.
 him. He reigns only forty-five days.
- SOGDIANUS puts Xerxes to death, and causes himself to be acknowledged king in his stead. His reign continues only six months.
3580. OCHUS, known under the name of DARIUS NO- 424.
 THUS, rids himself of Sogdianus, and succeeds him.
- The Athenians, under Nicias, make themselves masters of Cythera.
- Thucydides is banished by the Athenians, whose army he commanded, for having suffered Amphipolis to be taken.
- POLYGNOTUS famed particularly for his painting in the portico called Ποικίλη at Athens, in which he represented the principal events of the Trojan war.
3583. Treaty of peace concluded by the application of 421.
 Nicias, between the Lacedæmonians and Athenians, in the tenth year from the beginning of the Lacedæmonian war. Alcibiades by an imposture occasions its being broke the following year.
3584. *The banishment* of Hyperbolus puts an end to the 420.
Ostracism.
3588. Alcibiades engages the Athenians to assist the people 416.
 of Egesta against the Syracusans.
3589. Alcibiades, one of the generals sent to Sicily by 415.
 the Athenians, is recalled to Athens, to answer accusations against him. He flies to Sparta, and is condemned for contumacy.
3590. Pisuthnes governor of Syria revolts against Darius. 414.
 The Egyptians do the same, and choose Amyrtæus for their king, who reigns six years.

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Ant. J. G.

P E R S I A N S A N D G R E E K S.

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|-------|---|------|
| 3593. | Alcibiades, to avoid the envy which his great actions had drawn upon him at Sparta, throws himself into the arms of Tissaphernes, one of the king of Persia's satraps. The Lacedæmonians, by the help of Tissaphernes, conclude a treaty of alliance with the king of Persia. | 411. |
| 3595. | Alcibiades is recalled to Athens. His return occasions the abolition of the Four Hundred, who had been invested with supreme authority. | 409. |
| 3597. | Darius gives Cyrus, his youngest son, the government in chief of all the provinces of Asia Minor. | 407. |
| 3598. | LYSANDER is placed at the head of the Lacedæmonians. He defeats the Athenians near Ephesus. In consequence of that defeat Alcibiades is deposed, and ten generals are nominated to succeed him. | 406. |
| 3599. | CALLICRATIDAS has the command of the army in the room of Lyfander, from whom the Lacedæmonians had taken it. He is killed in a sea-fight near the Arginusæ. | 405 |
| 3599. | Lyfander is restored to the command of the Lacedæmonian army. He gains a famous victory over the Athenians at Ægospotamos. | 405. |
| 3600. | CONON, who commanded the Athenian forces, retires after his defeat to Evagoras king of Cyprus. | |
| 3600. | Lyfander makes himself master of Athens, changes the form of the government, and establishes thirty Archons, commonly called the thirty Tyrants. | 404. |
| | End of the Peloponnesian war. | |
| | Death of Darius Nothus. ARSACES his son succeeds him, and takes the name of ARTAXERXES MNEMON. | |
| 3600. | Cyrus the younger intends to assassinate his brother Artaxerxes. His design being discovered, he is sent to the maritime provinces of which he was governor. | 404. |
| 3601. | Interview of Cyrus the younger and Lyfander at Sardis. | 403. |
| | Thrafsybulus expels the tyrants of Athens, and re-establishes its liberty. | |
| 3602. | Cyrus the younger prepares for a war with his brother Artaxerxes. | 402. |
| 3603. | Defeat and death of Cyrus the younger at Cunaxa, followed by the retreat of the Ten Thousand. | 401. |
| | Death of Socrates. | |
| 3604. | Lacedæmon declares war against Tissaphernes and Pharnabafus. | 400. |
| 3606. | Beginning of AMYNTAS king of Macedonia, father of Philip. | 398. |

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PERSIANS AND GREEKS.

Ant. J. C.

3607. AGESILAUS is elected king of Sparta. The year following he goes to Attica, to the aid of the Greeks settled there. 397.
3609. Lysander quarrels with Agesilaus, and undertakes to change the order of the succession to the throne. 395.
The army of Tissaphernes is defeated near Sardis by Agesilaus.
3610. Thebes, Argos and Corinth, enter into a league against Lacedæmon, at the solicitation of the Persians. Athens enters into the same league soon after. Agesilaus is recalled by the Ephoræ to the assistance of his country. 394.
The fleet of the Lacedæmonians is defeated near Cnidos by Pharnabazus and Conon the Athenian, who commanded that of the Persians and Greeks. Agesilaus defeats the Thebans almost at the same time in the plains of Coronæa.
Conon rebuilds the walls of Athens.
3617. Peace shameful to the Greeks concluded with the Persians by Antalcides the Lacedæmonian. 387.
3618. Artaxerxes attacks EVAGORAS, king of Cyprus, with all his forces, and gains a signal victory over him. 386.
It is followed by the siege of Salamin, which is terminated by a treaty of peace.
3620. Expedition of Artaxerxes against the Cadusians. 384.
Birth of ARISTOTLE, founder of the Peripatetics.
3621. The Lacedæmonians declare war against the city of Olynthus. 383.
Birth of PHILIP king of Macedon.
3622. PHÆBIDAS, on his way to the siege of Olynthus, at the head of part of the army of the Lacedæmonians, makes himself master of the citadel of Thebes. 382.
Birth of DEMOSTHENES.
3626. Pelopidas at the head of the rest of the exiles, kills the tyrants of Thebes, and retakes the citadel. 378.
3627. Artaxerxes Mnemon undertakes to reduce Egypt, that had thrown off his yoke for some years. He employs above two years in making preparation for that war. 377.
3629. Death of Amyntas king of Macedonia. ALEXANDER his eldest son succeeds him. He reigns only two years. PERDICCAS ascends the throne next, and reigns fourteen years. 375.
3630. Death of Evagoras king of Cyprus. NICOCLES his son succeeds him. 374.

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Ant. J. C.

3634. Battle of Leuctra, in which the Thebans, under Epaminondas and Pelopidas, defeat the Lacedæmonians. 370.
4635. Expedition of Pelopidas against Alexander tyrant of Phæræ. He goes to Macedonia to terminate the differences between Perdiccas, and Ptolomy son of Amyntas, concerning the crown. He carries Philip with him to Thebes as an hostage. He is killed in a battle which he fights with the tyrant of Phæræ. 369.
3641. Battle of Mantinæa. Epaminondas is killed in it, after having secured the victory to the Thebans. 363.
3642. The Lacedæmonians send Agesilaus to aid Tachos king of Egypt against Artaxerxes. He dethrones Tachos, and gives the crown to Nectanebus. He dies on his return from that expedition. 362.
- Death of Artaxerxes Mnemon. Ochus his son succeeds him.
3644. PHILIP ascends the throne of Macedonia. He makes a captious peace with the Athenians. 360.

The history of the Cappadocians begins at this time, the chronology of whose kings I shall give after that of Alexander's successors. I shall annex to it that of the Parthians, and of the kings of Pontus.

3646. War of the allies with the Athenians. It continues three years. 358.
- Philip besieges and takes Amphipolis.
3648. Revolt of Artabafus against Ochus king of Persia. 356.
- Birth of ALEXANDER the Great.
3649. Demosthenes appears in public for the first time, and encourages the Athenians, alarmed by the preparations of war making by the king of Persia. 355.
- Beginning of the sacred war.
3650. Death of Mausolus king of Caria. 354.
3651. Philip makes himself master of the city Methone. 353.
3652. ARTEMISIA, widow of Mausolus, to whom she had succeeded, takes Rhodes. 352.
3652. Philip attempts to seize Thermopylæ in vain. 352.
3653. Successful expedition of Ochus against Phœnicia, Cyprus, and afterwards Egypt. 351.

Nectanebus,

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3654. Nectanebus, the last king of Egypt of the Egyptian race, is obliged to fly into Ethiopia, from whence he never returns. 350.
3656. Death of Plato. 348.
3658. Philip makes himself master of Olynthus. 346.
- Philip seizes Thermopylæ, and part of Phocis. He causes himself to be admitted into the number of the Amphietyons.
3662. Oration of Demosthenes concerning the Chersonesus in favour of Diopithus. 342.
3665. The Athenians send aid under Phocion to the cities of Perinthus and Byzantium besieged by Philip. That prince is obliged to raise the siege. 339.
3666. Philip is declared generalissimo of the Greeks in the council of the Amphietyons. He makes himself master of Elatæa. 338.
- Battle of Cheronæa, wherein Philip defeats the Athenians and the Thebans, who had entered into a league against him.
- Ochus king of Persia is poisoned by Bagoas his favourite. ARSES his son succeeds him, and reigns only three years.
3667. Philip causes himself to be declared general of the Greeks against the Persians. The same year he repudiates his wife Olympias. His son Alexander attends her into Epirus, from whence he goes to Illyria. 337.
3668. Philip's death. ALEXANDER, his son, then twenty years of age, succeeds him. 336.
- Artes king of Persia is assassinated by Bagoas. DARIUS CODOMANUS succeeds him.
3669. Thebes taken and destroyed by Alexander. He causes himself to be declared generalissimo of the Greeks against the Persians in a diet assembled at Corinth. 335.
3670. Alexander sets out for Persia. 334.
- Battle of the Granicus, followed with the conquest of almost all Asia minor.
3671. Alexander is taken at Tarsus with a dangerous illness, from having bathed in the river of Cydnus. He is cured in a few days. 333.
- Battle of Issus.
3672. Alexander makes himself master of Tyre, after a siege of seven months. 332.
- APELLES one of the most famous painters of antiquity. ARISTIDES and PROTOGENES were his contemporaries.

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Ant. J. C.

A. M.

P E R S I A N S A N D G R E E K S.

Alexander goes to Jerufalem. He makes himself mafter of Gaza, and foon after of all Egypt. He went after this conqueft to the temple of Jupiter-Ammon, and at his return built the city of Alexandria.

3673. Battle of Arbela. It is followed with the taking of Arbela, Babylon, Sufa and Perfepolis. 331.

3674. Darius is feized and laden with chains by Befus, and foon after affaffinated. His death puts an end to the Perfian empire, which had fubfifted two hundred and fix years from its foundation under Cyrus the Great. 330.

The Lacedæmonians revolt againft the Macedonians. Antipater defeats them in a battle, wherein Agis their king is killed.

Thaleftris, queen of the Amazons, comes to fee Alexander at Zadracarta.

Philotas and Parmenio his father, fufpected of having confpired with others againft Alexander, are put to death.

3675. Befus is brought to Alexander, and foon after put to death. 329.

Alexander, after having fubdued the Sogdians and Bactrians, builds a city upon the Iaxartes, to which he gives his name.

3375. Embaffy of the Scythians to Alexander, followed by a victory gained by him over that people. 329.

LYSIPPUS of Sicyon, a famous fculptor, flourifhed about this time.

3676. Alexander makes himfelf mafter of the rocky eminence of Oxus. 328.

Clitus is killed by Alexander at a feaft in Maracanda. The death of Callifthenes happens foon after.

Alexander marries Roxane the daughter of Oxartes.

3677. Alexander's entrance into India. He gains a great victory over Porus in paffing the Hydafpes. 327.

3678. On the remonftrances of his army, Alexander determines to march back. 326.

The city of the Oxydracæ taken. Alexander in great danger there.

3679. Alexander's marriage with Statira, the eldeft daughter of Darius. 325.

Revolt of Harpalus, whom Alexander had made governor of Babylon.

Demofthenes is banifhed for having received prefents, and fuffered himfelf to be corrupted by Harpalus.

3680. Death of Hephæstion at Ecbatana. 324.
 MENANDER, the inventor of the New comedy, lived about this time.
3681. Alexander on his return to Babylon dies there at the age of two and thirty years and eight months. 323.
 ARIDÆUS, that prince's natural brother, is declared king in his stead. The regency of the kingdom is given to Perdikkas.
 The generals divide the provinces amongst themselves. From this division commences the Æra of the empire of the Lagides in Egypt.
 The Athenians revolt, and engage the states of Greece to enter into a league with them. Demosthenes is recalled from banishment.
3682. Antipater is besieged in Lamia by the Athenians, and forced to surrender by capitulation. He soon after seizes Athens, and puts a garrison into it. 322.
 Death of Demosthenes.
3683. Alexander's magnificent funeral. 321.
 PERDICCAS puts Eumenes into possession of Capadocia.
 League of Ptolomy, Craterus, Antipater, and Antigonus, against Perdikkas, and Eumenes.
 Death of Craterus.
 Unfortunate end of Perdikkas in Egypt. Antipater succeeds him in the regency of the empire.
3684. EUMENES defeated by Antigonus, shuts himself up in the Castle of Nora, where he sustains a siege of a year. 320.
3685. PTOLOMY makes himself master of Jerusalem. 319.
 Death of Antipater. POLYSPERCHON succeeds him.
 Phocion's condemnation and death at Athens.
 CASSANDER, son of Antipater, seizes Athens, and settles Demetrius Phalereus there to govern the republic.
3687. Olympias, the mother of Alexander, causes Aridæus, and Euridice his wife, to be put to death, as she herself is soon after by order of Cassander. 317.
3689. Eumenes is delivered up to Antigonus by his own soldiers, and put to death. 315.
3691. ANTIGONUS takes Tyre after a siege of fifteen months. Demetrius his son, surnamed Poliorcetes, begins to appear. 313.
3692. ZENO institutes the sect of the Stoics at Athens. 312.
3693. SELEUCUS makes himself master of Babylon, and the neighbouring provinces. 311.
 At this expedition of Seleucus against Babylon begins the famous Æra of the Seleucides, called by the Jews the Æra of contracts.
 Ptolomy

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P E R S I A N S A N D G R E E K S.

Ptolomy retires into Egypt, and carries a great number of the inhabitants of Phœnicia and Judæa thither along with him.

Cassander causes Roxane, and her son Alexander, to be put to death.

3695. Polyperchon puts Hercules, the son of Alexander, and his mother Berenice to death. 309.

3695. Ophellas, governor of Lybia, revolts against Ptolomy. 308.

3698. DEMETRIUS POLIORCETES makes himself master of Athens, and re-establishes the democratical government. The same year he makes himself master of Salamin, and the whole island of Cyprus. 306.

Demetrius Phalereus, who commanded at Athens, retires to Thebes. The Athenians throw down his statues, and condemn him to death.

5698. Antigonus, and his son Demetrius, assume the title of kings. The other princes follow their example, and do the same. 306.

3699. Antigonus, to make the most of his son's victory in Cyprus, undertakes to deprive Ptolomy of Egypt. That expedition does not succeed. 305.

Ptolomy the astronomer fixes the beginning of the reign of Ptolomy king of Egypt on the 7th of November of this year.

3700. Demetrius Poliorcetes forms the siege of Rhodes, which he is forced to raise a year after. 304.

3701. The Rhodians employ the money raised by the sale of the machines, which Demetrius had used in the siege of their city, and had given them as a present, in erecting the famous Colossus, called the Colossus of Rhodes. 303.

Demetrius Poliorcetes is declared general of all the Greeks by the states of Greece assembled at the Isthmus.

3702. Ptolomy, Seleucus, Cassander, and Lyfimachus, enter into a league against Antigonus, and Demetrius his son. 302.

Battle of Ipsus, wherein Antigonus is defeated. It is followed by the division of the empire of Alexander amongst the four allied princes.

ARCESILAUS founder of the middle academy.

There

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There is so much connection between the events, which happen in the four empires formed out of Alexander's, that it is impossible to separate them. For which reason I shall dispose them all in one column, according to the plan I have followed in treating them in the body of my history. I shall first give a table, that contains only the kings that reigned in each of those kingdoms.

EGYPT.		SYRIA.	MACEDONIA.	THRACE AND BITHYN.	
3704.	PTOLOMY SOTER.	SELEUCUS NICATOR.	CASSANDER.	LYSIMACHUS.	300.
3707.			PHILIP and ALEXANDER the sons of Cassander dispute the kingdom, and possess it almost three years.		297.
3710.			DEMETRIUS POLIORCETES.		294.
3717.			PYRRHUS and LYSIMACHUS.		287.
3719.	PTOLOMY PHILADELPHUS.				285.
3723.				LYSIMACHUS is killed in a battle. After his death his dominions are dismembered, and	281.
			SELEUCUS NICATOR, a very short time.		

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A. M. EGYPT. SYRIA. MACEDO- THRACE
NIA. A N D Ant. J. C.
BITHYN.

cease to form
a distinct
kingdom.

3724.	ANTIO- CHUS SO- TER.	PTOLEMY CERAUNUS. His brother MELEAGER reigned sometime af- ter him.	280.
3726.		SOSTHE- NES.	278.
3728.		ANTIGO- NUS GONA- TAS.	276.
3743.	ANTIO- CHUS THE- OS.		261.
3758.	PTOLOMY EVERGETES	SELEU- CU'S CAL- LINICUS.	246.
3762.		DEME- TRIOUS son of Antigo- nus Gonatas	242.
3772.		ANTIGO- NUS DOSON.	232.
3778.	SELEUCUS CERAUNUS.		226.
3781.	ANTIO- CHUS THE GREAT.		223.
3783.	PTOLOMY PHILOPA- TOR.		221.
3784.		PHILIP.	220.
3800.	PTOLOMY EPIPHANES.		204.
3817.	SELEUCUS PHILOPA- TOR.		187.

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3824. PTOLOMY
PHILOMETOR.

180.

3825.

PERSEUS, the
last king of the
Macedonians.

179.

3829.

ANTIOCHUS
EPIPHANES.

175.

3840.

ANTIOCHUS
EUPATOR.

164.

3842.

DEMETRIUS
SOTER.

162.

3854.

ALEXANDER
BALA.

150.

3859.

PTOLOMY
PHYSICON. DEMETRIUS
NICATOR.

145.

3860.

ANTIOCHUS
THEOS the son
of Bala seizes
part of Syria.
TRYPHON does
the same soon af-
ter.

144.

3864.

ANTIOCHUS
SYDETES puts
Tryphon to
death, and reigns
in his room.

140.

3877.

ZEBINA suc-
ceeds Demetrius
Nicator.

127.

3880.

SELEUCUS, the
son of Nica-
tor.

124.

ANTIOCHUS
GRYPUS.

3887.

PTOLOMY
LATHYRUS.

117.

3890.

ANTIOCHUS
the CYZICENI-
AN, divides the
kingdom with
Grypus.

114.

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A. M.	E G Y P T.	S Y R I A.	Ant. J. C.
3897.	ALEXANDER I. brother of Lathyrus.		107.
3907.		SELEUCUS son of Grypus.	97.
3911.		ANTIOCHUS EUSEBES.	93
3912.		ANTIOCHUS, second son of Grypus.	92.
3913.		PHILIP, third son of Grypus.	91.
3914.		DEMETRIUS EUCHERES, fourth son of Grypus.	90.
3919.		ANTIOCHUS DIONYSIUS fifth son of Grypus.	85.
		The four last named kings reigned successively with Eusebes.	
3921.		TIGRANES during 14 years.	83.
3923.	ALEXANDER II. son of Alexander I.		81.
3935.		ANTIOCHUS ASIATICUS.	69.
3939.	PTOLOMY AULETES.		65.
3946.	Berenice, the eldest daughter of Auletes, reigns some time in his stead, after which that prince is restored.		58.
3953.	Cleopatra reigns at first with her eldest brother, then with Ptolomy her youngest brother, and at last alone.		50.

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3704. SELEUCUS king of Syria builds Antioch. 300.
Athens refuses to receive Demetrius Poliorcetes.
3707. Death of Cassander king of Macedon. PHILIP 297.
his son succeeds him. He reigns only one year, and is succeeded by ALEXANDER his brother. About this time Pyrrhus king of Epirus espouses Antigone of the house of Ptolomy, and returns into his dominions, out of which he had been driven by the Molossi.
3709. DEMETRIUS POLIORCETES retakes Athens. Ly- 295.
simachus and Ptolomy almost at the same time deprive him of all he possessed.
3710. Demetrius puts to death Alexander king of Mace- 294.
donia, who had called him in to his aid, and seizes his dominions, where he reigns seven years.
3711. Foundation of the city of Seleucia by Seleucus. 293.
3717. Pyrrhus and Lyfimachus take Macedonia from De- 287.
metrius. The latter dies miserably the year following in prison.
3719. PTOLOMY SOTER, king of Egypt, resigns the 285.
throne to his son PTOLOMY PHILADELPHUS.
Foundation of the kingdom of Pergamus by PHILETERRUS.
3721. Demetrius Phalereus is shut up in a fort by order 283.
of Philadelphus, and kills himself there.
3722. Seleucus Nicator, king of Syria, declares war a- 282.
gainst Lyfimachus king of Macedonia.
3723. Lyfimachus is killed in a battle in Phrygia. Seleu- 281.
cus enters Macedonia to take possession of the kingdom. He is assassinated there by Ceraunus. ANTIOCHUS SOTER his son succeeds him in the kingdom of Syria.
3724. CERAUNUS, to secure the kingdom of Macedonia to 280.
himself, puts the two children of Seleucus by Arsinoe to death, and banishes her into Samothracia.
The republic of the Achæans resumes its antient form, which it had lost under Philip and Alexander.
Pyrrhus king of Epirus, called in by the Tarentines, goes to Italy to make war against the Romans. He gives them battle for the first time near Heraclea, where the advantage is entirely on his side. He is again successful in a second battle fought the year following.
3725. Irruption of the Gauls into Macedonia. Ceraunus 279.
gives them battle, in which he is killed. MELEAGER his brother succeeds him.
3726. Pyrrhus abandons Italy, and goes to Sicily, which 278.
he conquers.

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- SOSTHENES drives the Gauls out of Macedonia. He is made king there, and reigns two years.
- Attempt of the Gauls upon the temple of Delphos.
3727. Ptolomy Philadelphus, king of Egypt, causes the holy scriptures to be translated into Greek. 277.
3728. Death of Sosthenes. ANTIGONUS GONATAS son of Poliorcetes, who reigned afterwards during ten years in Greece, makes himself king of Macedonia in his room. Antiochus king of Syria disputes the possession of it with him. Their difference terminates by the marriage of Antigonus with Phila, the daughter of Stratonice and Seleucus. 276.
3729. Antiochus defeats the Gauls in a bloody battle, and delivers the country from their oppressions. By this victory he acquires the name of *Soter*. 275.
3730. Pyrrhus returns into Italy, and is defeated by the Romans. He goes to Macedonia, where he attacks and defeats Antigonus. 274.
- Ptolomy Philadelphus, in effect of the reputation of the Romans, sends an embassy to them to demand their amity.
3732. Pyrrhus undertakes the siege of Sparta, and cannot reduce it. He is killed the next year at the siege of Argos. 272.
3736. Antigonus Gonatas makes himself master of Athens, which had entered into a league with the Lacedæmonians against him. 268.
3739. ABANTIDAS makes himself tyrant of Sicyon, after having put CLINIAS, its governor, to death. 265.
- MAGAS governor of Cyrenaica and Lybia, revolts against Ptolomy Philadelphus.
3741. Death of Phileterrus king and founder of Pergamus. EUMENES his nephew succeeds him. 263.
3743. Antiochus Soter king of Syria causes his son ANTIOCHUS to be proclaimed king. He dies soon after. 261.
- BEROSUS of Babylon, the historian, lived about this time.
3746. Accommodation between Magas and Ptolomy Philadelphus. 258.
3749. War between Antiochus king of Syria, and Ptolomy Philadelphus. 255.
3752. ARATUS the son of Clinias delivers Sicyon from tyranny, and unites it with the Achæan league. 252.
3754. ARSACES revolts against Agathocles governor for Antiochus in the country of the Parthians. About the same time THEODORUS governor of Bactriana revolts, and causes himself to be declared king of that province. 250.

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3755. Treaty of peace between Antiochus and Ptolomy Philadelphus, which puts an end to the war. By one of the conditions of that treaty, Antiochus repudiates Laodice, and marries Berenice, Ptolomy's daughter. 249.
3756. AGIS king of Sparta endeavours to revive the ancient institutions of Lycurgus. Leonidas his colleague is deposed for refusing to consent to it. Cleombrotus his son-in-law reigns in his stead. 248.
3757. Death of Ptolomy Philadelphus, king of Egypt. PTOLOMY EVERGETES his son succeeds him. 247.
APOLLONIUS of Rhodes, author of a poem upon the expedition of the Argonauts.
3758. Antiochus, surnamed Theos, king of Syria, is poisoned by his wife Laodice. She afterwards causes her son SELEUCUS CALLINICUS to be declared king. 246.
Berenice, and her son by Antiochus, are assassinated by Laodice.
Ptolomy Evergetes, Berenice's brother, undertakes to revenge her death. He makes himself master of great part of Syria.
3760. The cities of Smyrna and Magnesia enter into an alliance to aid the king of Syria against Ptolomy Evergetes. 244.
Aratus makes himself master of the citadel of Corinth.
3762. LEONIDAS is restored at Sparta, Cleombrotus sent into banishment, and Agis put to death. 242.
Death of Antigonus Gonatas, king of Macedonia. DEMETRIUS his son succeeds him.
3763. Seleucus king of Syria enters into a war with ANTIOCHUS HIERAX his brother. The latter has the advantage in a battle near Ancyra in Galatia. 241.
Death of Eumenes king of Pergamus. ATTALUS. his cousin-german succeeds him.
3765. ERATOSTHENES the Cyrenian is made librarian to Ptolomy Evergetes. 239.
3771. JOSEPH, nephew of the high-priest ONIAS, is sent ambassador to Ptolomy Evergetes. 233.
3772. Death of Demetrius king of Macedonia. ANTI-GONUS, guardian of Philip son of Demetrius succeeds him. 232.
3774. POLYCLETUS of Sicyon, a famous sculptor. Seleucus king of Syria is defeated and taken prisoner by Arsaces king of the Parthians. 230.
3776. CLEOMENES, king of Sparta, gains a great victory over the Achæans and Aratus. 228.
3778. Seleucus Callinicus, king of Syria, dies amongst the 226.

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the Parthians of a fall from an horse. SELEUCUS CERAUNUS his eldest son succeeds him.

Antiochus Hierax is assassinated by thieves on leaving Egypt.

Aratus defeats Aristippus tyrant of Argos. He prevails upon Lysias, tyrant of Megalopolis, to renounce the tyranny, and make his city enter into the Achæan league.

3779- The Romans send a famous embassy into Greece, 225. to impart to the Greeks the treaty they had lately concluded with the Illyrians. The Corinthians declare by a public decree, that they shall be admitted to share in the celebration of the Isthmian games. The Athenians also grant them the freedom of Athens.

Antigonus king of Macedonia, by the management of Aratus, is called in to aid the Achæans against the Lacedæmonians.

3781. Cleomenes king of Sparta takes Megalopolis. 223. Battle of Selafia, followed with the taking of Sparta by Antigonus.

Death of Seleucus Ceraunus king of Syria. ANTIOCHUS his brother, surnamed THE GREAT, succeeds him.

3782. The Colossus of Rhodes is thrown down by a 222. great earthquake.

3783. Death of Ptolomy Evergetes king of Egypt. PTO- 221. LOMY PHILOPATOR succeeds him.

The Ætolians gain a great victory at Caphyæ over the Achæans.

3784. Antiochus reduces Molon and Alexander, who had 220. revolted against him two years before, the first in Media, the second in Persia.

Death of Antigonus king of Macedonia. PHILIP the son of Demetrius succeeds him.

Cleomenes king of Sparta dies in Egypt. The Lacedæmonians elect Agesipolis and Lycurgus to succeed him.

War of the allies with the Ætolians, in favour of the Achæans.

3785. HERMIAS, prime minister of Antiochus, is put 219. to death by that prince's orders.

3787. Battle of Raphia between Ptolomy king of Egypt, 217. and Antiochus king of Syria.

Treaty of peace between Philip king of Macedonia and the Achæans on one side, and the Ætolians on the other, which puts an end to the war of the allies.

3788. Antiochus besieges Achæus, who had revolted in 216.

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- Sardis, and after a siege of two years he is delivered up by the treachery of a Cretan.
- Hannibal's alliance with Philip king of Macedonia.
3789. Philip receives a considerable blow from the Romans at the siege of Apollonia. 215.
3790. CARNEADES founder of the new academy. 214.
3792. Antiochus undertakes to reduce the provinces, which had thrown off the yoke of the Syrian empire, and effects it in the space of seven years. 212.
3796. Alliance of the Ætolians with the Romans. Attalus king of Pergamus enters into it. The Lacedæmonians come into it some short time after. 211.
3796. Famous battle between Philip king of Macedonia and the Ætolians near Elis. PHILOPÆMEN distinguishes himself in it. 208.
3798. Battle of Mantinæ, wherein Philopæmen defeats MACHANIDAS tyrant of Sparta, who perishes in it. NABIS is set in his place. 206.
3800. Treaty of peace between Philip and the Romans. All the allies on both sides are included in it. 204.
- POLYBIUS is said to have been born this year.
- Death of Ptolomy Philopator king of Egypt.
- PTOLOMY EPIPHANES, at that time only five years old, succeeds him.
3801. League between Philip of Macedon, and Antiochus king of Syria, against the young king of Egypt. 203.
3802. Philip king of Macedonia is defeated by the Rhodians in a sea-fight off the island of Chio. That prince's cruel treatment of the Cyaneans seems to be properly dated the following year. 202.
3803. Philip besieges and takes Abydos.
3804. The Romans declare war with Philip. P. Sulpitius is appointed to command in it. He gains a considerable victory near the town of Oſtlopha in Macedonia. 201. 200.
3805. Villicus succeeds Sulpitius in the command of the army against Philip. The year following Flaminius is sent to succeed Villicus. 199.
3806. Antiochus king of Syria subjects Palestine, and Cælo-Syria. 198.
- The Achæans declare for the Romans against Philip.
3807. Interview of Philip and the consul Flaminius. Nabis tyrant of Sparta declares for the Romans. The Bœotians do the same. 197.
- Death of Attalus king of Pergamus. EUMENES succeeds him.

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Battle of Cynoscephale, where the Romans gain a complete victory over Philip.

3808. Treaty of peace between Philip and the Romans, 196.
which puts an end to the war.

Embassy of the Romans to Antiochus the Great, in order to be assured whether the complaints against him were justly founded.

Conspiracy of Scopas, the Ætolian, against Ptolemy Epiphanes discovered, and punished.

3809. Flaminius makes war against Nabis tyrant of 195.
Sparta.

3813. Philopæmen gains a considerable advantage over 191.
Nabis near Sparta.

The Ætolians resolve to seize Demetrius, Chalcis, and Sparta by treachery and stratagem.

Nabis is killed. Philopæmen makes the Lacedæmonians enter into the Achæan league.

Antiochus goes to Greece to the aid of the Ætolians. The Romans declare war against him, and soon after defeat him near the straits of Thermopylæ.

3814. Battle of Magnesia followed by a treaty of peace, 190.
which puts an end to the war between the Romans and Antiochus, that had subsisted about two years.

The philosopher PANÆTIUS was born about this time.

3815. The consul Fulvius forces the Ætolians to submit 189.
to the Romans. Manlius his colleague almost at the same time subjects all the Gauls in Asia.

The cruel treatment of the Spartans by their exiles supported by Philopæmen, happened this year.

3817. Antiochus the Great, king of Syria, is killed in 187.
the temple of Jupiter-Belus, which he had entered in order to plunder it. SELEUCUS PHILOPATOR succeeds him.

3821. Philopæmen is taken before Messene by Dinocrates, 183.
and put to death.

3823. Demetrius son of Philip king of Macedonia, is un- 181.
justly accused by his brother Perseus, and put to death.

3824. Death of Ptolemy Epiphanes king of Egypt. 180.
PTOLOMY PHILOMETOR succeeds him.

3825. Death of Philip king of Macedonia. BERSEUS 179.
his son succeeds him.

3829. Seleucus Philopator king of Syria is poisoned by 175.
Heliodorus, whom he had sent a little before to take Jerusalem. He is succeeded by ANTIOCHUS EPIPHANES.

3830. Antiochus Epiphanes causes Onias the high-priest 174.
of Jerusalem to be deposed, and sets Jason in his place.

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3833. War between Antiochus and Ptolemy Philometor. 171.
The Romans declare war against Perseus. That prince has some advantage in the first battle near the river Peneus.
3834. Antiochus Epiphanes makes himself master of all Egypt. He marches afterwards to Jerusalem, where he commits unheard of cruelties. 170.
3835. The Alexandrians, in the room of Philometor who had fallen into the hands of Antiochus, make PTOLEMY EVERGETES his younger brother king. 169.
Philometor is set at liberty the same year, and unites with his brother. That union induces Antiochus to renew the war.
3836. Paulus Æmilius is charged with the Macedonian war against Perseus. He gains a famous victory over that prince near Pydna, which puts an end to the kingdom of Macedonia. It was not reduced however into a province of the Roman empire till 20 years after. 168.
The prætor Anicius subjects Illyria in thirty days.
Popilius one of the ambassadors sent by the Romans into Egypt, obliges Antiochus to quit it, and come to an accommodation with the two brothers.
Antiochus, exasperated at what had happened in Egypt, turns his rage against the Jews, and sends Apollonius to Jerusalem.
The same year he publishes a decree to oblige all nations in subjection to him to renounce their own religion, and conform to his. This law occasions a cruel persecution amongst the Jews.
3837. Antiochus goes in person to Jerusalem, to see his orders put in execution. The martyrdom of the Maccabees, and the death of Eleazar, happened at that time. 167.
Paulus Æmilius abandons the cities of Epirus to be plundered by his army, for having taken Perseus's part. The Achæans, suspected of having favoured that prince, are sent to Rome, to give an account of their conduct. The senate banish them into different towns of Italy, from whence they are not suffered to return home till seventeen years after. Polybius was of this number.
3838. PRUSIAS king of Bithynia goes to Rome. Eumenes king of Pergamus is not permitted to enter it. 166.
Death of Mattathias. JUDAS his son succeeds him, and gains many victories over the generals of Antiochus.
3840. Antiochus Epiphanes is repulsed before Elymais, 164.
where

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where he intended to plunder the temple. He marches towards Judæa with design to exterminate the Jews. The hand of God strikes him on the way, and he dies in the most exquisite torments. ANTIUCHUS EUPATOR his son succeeds him.

3841. Antiochus Eupator marches against Jerusalem. He is soon after obliged to return into Syria, in order to expel Philip of Antioch, who had made himself master of his capital. 163.

3842. Differences between Philometor king of Egypt and Physcon his brother, which do not terminate till after the expiration of five years. 162.

Octavius ambassador for the Romans in Syria is assassinated.

DEMETRIUS SOTER, the son of Seleucus Philopator, flies from Rome, where he had been kept as an hostage, to Syria, where he causes Antiochus Eupator to be put to death, and seizes the throne.

3843. Death of Judas Maccabæus. 161.

3844. Demetrius is acknowledged king of Syria by the Romans. 160.

3845. Death of Eumenes king of Pergamus. ATTALUS Philometor succeeds him. 159.

3848. War between Attalus and Prusias. 156.

3851. ALEXANDER BALA pretends himself the son of Antiochus Epiphanes, and in that quality attempts to cause himself to be acknowledged king of Syria. 153.

3852. ANDRISCUS of Adramyttium pretends himself the son of Perseus, and undertakes to cause himself to be declared king of Macedonia. He is conquered, taken, and sent to Rome, by Metellus. 152.

3854. Demetrius Soter is killed in a battle between him and Alexander Bala. His death leaves the latter in possession of the empire of Syria. 150.

3856. Macedonia is reduced into a province of the Roman empire. 148.

3857. Troubles in Achaia promoted by Diæus and Critolaus. The commissioners sent thither by the Romans are insulted. 147.

3858. Metellus goes to Achaia, where he gains several advantages over the Achæans. Mummius succeeds him, and after a great battle near Leucopetra takes Corinth, and entirely demolishes it. 146.

Greece is reduced into a Roman province under the name of the province of Achala.

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The sequel of the history of the kings of Syria is much embroiled, for which reason I shall separate it from that of the Egyptians, in order to compleat its chronology.

S Y R I A.

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|-------|--|------|
| 3859. | <p>DEMETRIUS NICA-
TOR, son of Demetrius
Soter, defeats Alexander
Bala, and ascends the
throne.</p> | 145. |
| 3860. | <p>ANTIOCHUS, surnamed
THEOS, son of Bala, sup-
ported by Tryphon makes
himself master part of the
kingdom.</p> <p>Tryphon gets Jona-
than into his hands, and
puts him to death at Pto-
lemæis. The year follow-
ing he murders his pu-
pil Antiochus, and seizes
the kingdom of Syria.</p> | 144. |
| 3863. | <p>Demetrius marches a-
gainst the Parthians. Af-
ter some small advan-
tages he is taken priso-
ner.</p> | 141. |
| 3864. | <p>ANTIOCHUS SIDETES,
the second son of Deme-
trius Soter, marries Cleo-
patra, the wife of his
brother Demetrius Nica-
tor; and after having put
Tryphon to death he is
declared king himself.</p> | 140. |

TABLE.

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A. M.

Ant. J. C.

EGYPT.

3859. Death of Ptolomy Philometor. P^TOLOMY 145.
P^HYSCON his brother succeeds him.

3866. { Death of Attalus king of Pergamus. ATTA-
LUS his nephew firnamed PHILOMETOR suc- } 138.
ceeds him. He reigns five years.

3869.

Antiochus Sidetes besieges Johannes Hyrcanus in Jerusalem, and takes the city by capitulation.

135.

3873.

Antiochus marches against the Parthians, and gains many advantages over them. They send back Demetrius the year following.

131.

3874.

Demetrius Nicator reigns again in Syria.

130.

3877.

Demetrius is killed by ALEXANDER ZEBINA, who takes his place, and causes himself to be acknowledged king of Syria.

127.

3880.

SELEUCUS V. eldest son of Demetrius Nicator, is declared king, and soon after killed by Cleopatra. ANTIOCHUS GRYPUS succeeds him.

124.

3882.

Zebina is defeated by Grypus, and dies soon after.

122.

T A B L E.

189

A. M.

E G Y P T.

Ant. J. C.

3868. The cruelties of Physcon at Alexandria, oblige most of the inhabitants to quit the place. 136.

3871. { Attalus Philometor king of Pergamus at his death leaves his dominions to the Roman people. ANDRONICUS seizes them. } 133.

3874. { The consul Perpenna defeats Andronicus, and sends him to Rome. The kingdom of Pergamus is reduced the year following into a Roman Province by Manius Aquilius. } 130.

Physcon repudiates Cleopatra his first wife, and marries his daughter of the same name. He is soon after obliged to fly, and the Alexandrians give the government to Cleopatra, whom he had repudiated.

3877. Physcon reascends the throne of Egypt. 127.

3882. Physcon gives his daughter in marriage to Grypus king of Syria. 122.

A. M.

S Y R I A.

Ant. J. C.

3884.

Cleopatra attempts to
poison Grypus, and is
poisoned herself.

120.

3890.

ANTIOCHUS THE CY-
ZICENIAN, son of Cleo-
patra and Antiochus Si-
detes, takes arms against
Grypus. He has the
worst in the beginning.
But in two years obliges
his brother to divide the
kingdom of Syria with
him.

114.

3907.

Death of Grypus. SE-
LEUCUS his son succeeds
him.

97.

3910.

Antiochus the Cyzice-
nian is defeated, and put
to death.

94.

3911.

Seleucus is defeated by
Eusebes, and burnt in
Mopsuestia.

93.

ANTIOCHUS EUSE-
BES, the son of the Cy-
zicenian, causes himself
to be declared king. He
marries Selena, the wi-
dow of Grypus.

T A B L E.

191

A M.

E G Y P T.

Ant. J. C.

3887. Death of Physcon. PTOLOMY LATHYRUS succeeds him. Cleopatra his mother obliges him to repudiate Cleopatra his eldest sister, and to marry Selena his youngest. 117.

3891. Cleopatra queen of Egypt gives the kingdom of Cyprus to Alexander her youngest son. 113.

3897. Cleopatra drives Lathyrus out of Egypt, and places his brother Alexander upon the throne. 107.

3900. Signal victory of Lathyrus over Alexander king of the Jews upon the banks of the Jordan. 104.

3901. Cleopatra forces Lathyrus to raise the siege of Ptolemais, and takes that city herself. 103.

3903. Cleopatra takes her daughter Selena from Lathyrus, and makes her marry Antiochus the Cyziceni-
an. 101.

A. M.

SYRIA.

Ant. J. C.

3912. ANTIOCHUS, brother of Seleucus, and second son of Grypus, assumes the diadem. He is presently after defeated by Eusebes, and drowned in the Orontes. 92.
3913. PHILIP his brother, third son of Grypus succeeds him. 91.
3914. DEMETRIUS EUCHERES, fourth son of Grypus, is established king at Damascus by the aid of Lathyrus. 90.
3916. Eusebes defeated by Philip and Demetrius, retires to the Parthians, who re-establish him upon the throne two years after. 88.
3919. Demetrius having been taken by the Parthians. ANTIOCHUS DIONYSIUS, the fifth son of Grypus, is set upon the throne, and killed the following year. 85.
3921. The Syrians weary of so many changes, choose TIGRANES king of Armenia, for their king. He reigns fourteen years by a viceroy. Eusebes takes refuge in Cilicia, where he remains concealed. 83.

TABLE.

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A. M.

EGYPT.

Ant. J. C.

- | | | |
|-------|---|-----|
| 3915. | Alexander kills his mother Cleopatra. | 89. |
| 3916. | Alexander is expelled and dies soon after.
Lathyrus is recalled. | 88. |

- | | | |
|-------|--|-----|
| 3922. | Lathyrus ruins Thebes in Egypt, where the rebels, he had before defeated, had taken refuge. | 82. |
| 3923. | Death of Lathyrus. ALEXANDER II. son of Alexander I. under the protection of Sylla, is elected king. | 81. |

V O L. XIII.

O

3935. Tigranes recalls Magdalus his viceroy in Syria.

69.

ANTIOCHUS ASIATICUS takes possession of some parts of Syria, and reigns four years.

3939.

Pompey deprives Antiochus Asiaticus of his dominions, and reduces Syria into a Roman province.

65.

T A B L E.

195

A. M. E G Y P T. Ant. J. C.

3928. { Death of Nicomedes king of Bithynia. His } 76.
} kingdom is reduced into a Roman province; as }
} is Cyrenaica the same year.

3939. Alexander is driven out of Egypt. PTOLOMY 65.
 AULETES, Lathyrus's natural son, is set in his place.

3946. The Romans depose Ptolomy king of Cyprus, 58.
 and seize that island. Cato is charged with that commission.

Ptolomy Auletes is obliged to fly from Egypt.
 Berenice, the eldest of his daughters, is declared queen in his stead.

3949. Gabinius and Antony restore Auletes to the entire 55.
 possession of his dominions.

3953. Death of Ptolomy Auletes. He leaves his domi- 51.
 nions to his eldest son and daughter, the famous Cleopatra.

3956. Pothinus and Achillas, the young king's guardi- 48.
 ans, deprive Cleopatra of her share in the govern-
 ment, and drive her out of Egypt.

3957. Death of the king of Egypt. Cæsar places CLEO- 47.
 PATRA upon the throne with PTOLOMY her young-
 est brother.

3961. Cleopatra poisons her brother when he comes of 43.
 age to share the sovereign authority according to
 the laws. She afterwards declares for the Roman
 Triumviri.

3963. Cleopatra goes to Antony at Tarsus in Cilicia. 41.
 She gains the ascendant of him, and carries him with
 her to Alexandria.

3971. Antony makes himself master of Armenia, and 33.
 brings the king prisoner to Cleopatra. Coronation
 of Cleopatra and all her children.

Rupture between Cæsar and Antony. Cleopatra
 accompanies the latter, who repudiates Octavia at
 Athens.

3973. Cleopatra flies at the battle of Actium. Antony 31.
 follows her, and thereby abandons the victory to
 Cæsar.

3974. Antony dies in the arms of Cleopatra. 30.

Cæsar makes himself master of Alexandria. Cleo-
 patra kills herself. Egypt is reduced into a Roman
 province.

A. M. CAPPADOCIA.

PARTHIAN Ant. J. C.
EMPIRE.

3644. ARIARATHES I. was the first king of Cappadocia. He reigned jointly with his brother Holohermes. 360.
3668. ARIARATHES II. son of the first. He was deprived of his dominions by Perdiccas, who sets Eumenes on the throne. 336.
3689. ARIARATHES III. ascends the throne of Cappadocia after the death of Perdiccas and Eumenes. 315.
3720. ARIAMNES. 284.
- ARIARATHES IV.
3754. ARSACES I. Founder of the Parthian empire. 250.
 ARSACES II. brother of the first.
 PRIAPATIUS.
 PHRAATES I.
3814. ARIARATHES V. 190.

T A B L E.

197

A. M. P O N T U S. Ant. J. C.

3490. The kingdom of Pontus was founded by Darius the son of Hyftafpes in the year 3490. Artabazus was the first king of it. His fucceffors down to Mithridates are little known. 514.
3600. MITHRIDATES I. He is commonly confidered as the founder of the kingdom of Pontus. 404.
3638. ARIOBARZANES. He reigns twenty-fix years. 366.

3667. MITHRIDATES II. He reigns thirty-five years. 337.

3702. MITHRIDATES III. reigns thirty-fix years. The reigns of the three kings who fucceed him, include the fpace of an hundred years. The laft of them was MITHRIDATES IV, great-grandfather of Mithridates the Great. 302.

3819. PHARNACES fon of Mithridates IV. 185.

A. M. CAPPADOCIA. PARTHIAN Ant. J C.
EMPIRE.

3840.		MITHRIDATES I.	164.
3842.	ARIARATHES VI. fir- named Philopator.		162.
3873.		PHRAATES II.	131.
3875.	ARIARATHES VII.	ARTABANUS. After a very short reign he is succeeded by MITHRI- DATES II. who reigns forty years.	129.
3913.	ARIARATHES VIII. Mithridates king of Pon- tus puts him to death, and sets his son upon the throne. Soon after ARIA- RATHES IX. takes Cap- padocia from the son of Mithridates, who is pre- sently after re-established by his father.		91.
3914.	SYLLA enters Cappa- docia, drives the son of Mithridates out of it, and sets Ariobarzanes I. upon the throne.		90.
3915.	TIGRANES king of Armenia drives Ariobar- zanes out of Cappadocia, and reinstates the son of Mithridates.		89.

MNASCHIRES, and af-
ter him SINATROCES.
These two princes reign
about twenty years.

T A B L E.

199

A M.

P O N T U S.

Ant. J. C.

MITHRIDATES V. surnamed Evergetes.

3881.	MITHRIDATES VI. surnamed the Great.	123.
3913.	Mithridates seizes Cappadocia, and make his son king of it.	91.

3915.	Beginning of the war between Mithridates and the Romans.	89.
-------	--	-----

3916.	Mithridates causes all the Romans in Asia minor to be massacred in one day.	88.
-------	---	-----

 ARCHELAUS, one of the generals of Mithridates, seizes Athens, and most of the cities of Greece.

A M. CAPPADOCIA. PARTHIAN Ant. J. C.
EMPIRE.

3926. Sylla obliges Mithridates to restore Cappadocia to Ariobarzanes. Tigranes dispossesses him of it a second time. After the war with Mithridates, Pompey reinstates Ariobarzanes. His reign, and the very short one of his son, continue down to about the year 3953.

78.

3935.

PHRAATES III. who assumes the firname of *the Good*.

69.

TABLE.

201

A. M.	P O N T U S.	Ant. J. C.
3917.	Sylla is charged with the war against Mithridates. He retakes Athens after a long siege.	87.
3918.	Victory of Sylla over the generals of Mithridates near Chæroneæ. He gains a second battle soon after at Orchomenes.	86.
3920.	Treaty of peace between Mithridates and Sylla, which terminates the war.	84.
3921.	Mithridates puts his son to death.	83.
	Second war between Mithridates and the Romans. It subsists something less than three years.	
3928.	Mithridates makes an alliance with Sertorius.	76.
3929.	Beginning of the third war of Mithridates against the Romans. LUCULLUS and Cotta are placed at the head of the Roman army.	75.
3930.	Cotta is defeated by sea and land, and forced to shut himself up in Chalcedon. Lucullus goes to his aid.	74.
3931.	Mithridates forms the siege of Cyzicum. Lucullus obliges him to raise it at the end of two years, and pursues and beats him near the Granicus.	73.
3933.	Mithridates defeated in the plains of Cebiræ. He retires to Tigranes.	71.
3934.	Lucullus declares war against Tigranes, and soon after defeats him and takes Tigranocerta the capital of Armenia.	70.
3936.	Lucullus defeats Tigranes and Mithridates, who had joined their forces near the river Arsámia.	68.
3937.	Mithridates recovers all his dominions, in effect of the misunderstandings that take place in the Roman army.	67.

A. M. CAPPADOCIA. P A R T H I A N Ant. J. C.
EMPIRE.

3948. MITHRIDATES eldest son of Phraates. 56.

3950. ORODES. 54.
Unfortunate expedition of Crassus against the Parthians.

3953. ARIOBARZANES III. He is put to death by Cassius. 51.

3962. ARIARATHES X. 42.

VENTIDIUS general of the Romans, gains a victory over the Parthians, which retrieves the honour they had lost at the battle of Carræ.

3973. M. ANTONY drives Ariarathes out of Cappadocia, and sets Archelaus in his place. On the death of that prince, which happened in the year of the world 4022, Cappadocia was reduced into a Roman province. 31.

T A B L E.

203

A. M.

P O N T U S.

Ant. J. C.

- | | | |
|-------|--|-----|
| 3938. | Pompey is appointed to succeed Lucullus. He gains many advantages over Mithridates, and obliges him to fly. | 66. |
| | Tigranes surrenders himself to Pompey. | |
| 3939. | Pompey makes himself master of Caina, in which the treasures of Mithridates were laid up. | 65. |
| | Death of Mithridates. PHARNACES his son, whom the army had elected king, submits his person and dominions to the Romans. | |

A. M.

SYRACUSE.

Ant. J. C.

Syracuse is said to have been founded in the year of the world 3295, before Christ 709.

3520. GELON's beginning. 484.
3525. GELON is elected king of Syracuse. He reigns five or six years. 479.
3532. HIERO I. He reigns eleven years. 472.
3543. THRASYBULUS. In a year's time he is expelled by his subjects. 461.
3544. The Syracusans enjoy their liberty during sixty years. 460.
3589. The Athenians, assisted by the people of Segesta, undertake the siege of Syracuse under their general Nicias. They are obliged to raise it at the end of two years. The Syracusans pursue, and defeat them entirely. 415.
3593. Beginning of DIONYSIUS the Elder. 411.
3598. DIONYSIUS, after having deposed the antient magistrates of Syracuse, is placed at the head of the new ones, and soon after causes himself to be declared generalissimo. 406.
3600. Revolt of the Syracusans against Dionysius upon account of the taking of Gela by the Carthaginians. It is followed by a treaty of peace between the Carthaginians and Syracusans, by one of the conditions of which, Syracuse is to continue in subjection to Dionysius. He establishes the tyranny in his own person. 404.
- New troubles at Syracuse against Dionysius. He finds means to put an end to them.

T A B L E.

205

A. M.

C A R T H A G E.

Ant. J. C.

Carthage was founded in the year of the world
3158, before Christ 846.

- | | | |
|-------|--|------|
| 3501. | First treaty between the Carthaginians and Romans. It appears that the Carthaginians had carried their arms into Sicily before this treaty, as they were in possession of part of it, when it was concluded. But what year they did so is not known. | 503. |
| 3520. | The Carthaginians make an alliance with Xerxes. | 484. |
| 3523. | The Carthaginians, under AMILCAR, attack the Greeks settled in Sicily. They are beaten by Gelon. | 481. |
| 3592. | The Carthaginians send troops under Hannibal to aid the people of Segesta against the Syracusans. | 412. |
| 3595. | HANNIBAL and IMILCON are sent to conquer Sicily. They open the campaign with the siege of Agrigentum. | 409. |
| 3600. | The war made by the Carthaginians in Sicily is terminated by a treaty of peace with the Syracusans. | 404. |

A. M.

SYRACUSE.

Ant. J. C.

3605. Dionysius makes great preparations for a new war with the Carthaginians. 399.
3607. Massacre of all the Carthaginians in Sicily, followed by a declaration of war, which Dionysius caused to be signified to them by an herald, whom he dispatched to Carthage. 397.
3615. Dionysius takes Rhegium by capitulation. The next year he breaks the treaty, and makes himself master of it again by force. 389.
3632. Death of Dionysius the Elder. His son DIONYSIUS THE YOUNGER succeeds him. By the advice of DION, his brother-in-law, he causes Plato to come to his court. 372.
- Dion banished by the order of Dionysius, retires into Peloponnesus.
3643. Dionysius makes Arete his sister, the wife of Dion, marry Timocrates one of his friends. That treatment makes Dion resolve to attack the tyrant with open force. 361.
3644. DION obliges Dionysius to abandon Syracuse. He sets sail for Italy. 360.
3646. CALLIPPUS causes Dion to be assassinated, and makes himself master of Syracuse, where he reigns about thirteen months. 358.
3647. HIPPARINUS brother of Dionysius the Younger, drives Callippus out of Syracuse, and establishes himself in his place for two years. 357.
3654. Dionysius reinstated. 350.
3656. The Syracusans call in TIMOLEON to their aid. 348.
3657. Dionysius is forced by Timoleon to surrender himself and to retire to Corinth. 347.
3658. TIMOLEON abolishes tyranny at Syracuse, and throughout Sicily, the liberty of which he reinstates. 346.
3685. ACATHOCLES makes himself tyrant at Syracuse. 319.

3607. Imilcon goes to Sicily with an army to carry on the war against Dionysius. It subsists four or five years. 197.
3654. Second treaty of peace concluded between the Romans and Carthaginians. 350.
3656. The Carthaginians make a new attempt to seize Sicily. They are defeated by TIMOLEON, sent by the Corinthians to the aid of the Syracusans. 348.
- HANNO, citizen of Carthage, forms the design of making himself master of his country.
3672. Embassy of Tyre to Carthage to demand aid against Alexander the Great. 332.
3685. Beginning of the wars between the Carthaginians and Agathocles in Sicily and Africa. 319.

A. M.

SYRACUSE.

Ant. J. C.

3724. A Roman legion seizes Rhegium by treachery. 280.

3729. HIERO and ARTEMIDORUS are made supreme magistrates by the Syracusan troops. 275.

3736. Hiero is declared king by the Syracusans. 268.

3741. Appius Claudius goes to Sicily to aid the Mamertines against the Carthaginians. Hiero, who was at first against him, comes to an accommodation with him, and makes an alliance with the Romans. 263.

3763. Hiero sends the Carthaginians aid against the foreign mercenaries. 241.

3786. Hiero goes to meet the consul Tib. Sempronius, in order to offer him his services against the Carthaginians. 218.

3727. The Carthaginians send the Romans aid under Mago against Pyrrhus. 277.
3741. Beginning of the first Punic war with the Romans. It subsists twenty-four years. 263.
3743. The Romans besiege the Carthaginians in Agrigentum, and take the city after a siege of seven months. 261.
3745. Sea-fight between the Romans and Carthaginians near the coast of Myle. 259.
3749. Sea-fight near Ecnome in Sicily. 255.
3750. REGULUS in Africa. He is taken prisoner. 254.
- XANTHIPPIUS comes to the aid of the Carthaginians.
3755. Regulus is sent to Rome to propose the exchange of prisoners. At his return the Carthaginians put him to death with the most cruel torments. 249.
3756. Siege of Lilybæum by the Romans. 248.
3763. Defeat of the Carthaginians near the islands Ægates followed by a treaty, that puts an end to the first Punic war. 241.
- War of Libya against the foreign mercenaries. It subsists three years and four months.
3767. The Carthaginians give up Sardinia to the Romans, and engage to pay them 1200 talents. 237.
3776. AMILCAR is killed in Spain. ASDRUBAL his son-in-law succeeds him in the command of the army. 228.
- Hannibal is sent into Spain upon the demand of his uncle Asdrubal.
3784. Asdrubal's death. HANNIBAL is made general of the army in his stead. 220.
3786. Siege of Saguntum. 218.
- Beginning of the second Punic war, which subsists seventeen years.
3787. Hannibal enters Italy, and gains the battles of Ticinus and Trebia. 217.

A. M.

SYRACUSE.

Ant. J. C.

3789. Death of Hiero. HIERONYMUS his grandson succeeds him. 215.

Hieronymus abandons the party of the Romans, and enters into an alliance with Hannibal. He is assassinated soon after. His death is followed with great troubles to Syracuse.

3792. MARCELLUS takes Syracuse, after a siege of three years. 213.

T A B L E.

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A. M.	C A R T H A G E.	Ant. J. C.
3788.	Battle of Thrasymenus. Hannibal deceives Fabius at the straits of Caffilinum. CN. SCIPIO defeats the Carthaginians in Spain.	216.
3789.	Battle of Cannæ. Hannibal retires to Capua after this battle.	215.
3790.	ASDRUBAL is beaten in Spain by the two Scipios.	214.
3793.	The two Scipios are killed in Spain. The Romans besiege Capua.	211.
3794.	Hannibal advances to Rome and besieges it. The Romans soon after take Capua.	210.
3798.	Asdrubal enters Italy. He is defeated by the consul Livius, whom the other consul Nero had joined.	206.
3799.	Scipio makes himself master of all Spain. He is made consul the year following, and goes to Africa.	205.
3802.	Hannibal is recalled to the aid of his country.	202.
3803.	Interview of Hannibal and Scipio in Africa, followed by a bloody battle, in which the Romans gain a complete victory.	201.
3804.	Treaty of peace between the Carthaginians and Romans, which puts an end to the second Punic war. Fifty years elapsed between the end of the second, and the beginning of the third, Punic wars.	200.
3810.	Hannibal is made prætor of Carthage, and reforms the courts of justice and the finances. After having exercised that office two years, he retires to king Antiochus at Ephesus, whom he advises to carry the war into Italy.	194.
3813.	Interview of Hannibal and Scipio at Ephesus.	191.
3816.	Hannibal takes refuge in the island of Crete, to avoid being delivered up to the Romans.	188.
3820.	Hannibal abandons the island of Crete, to take refuge with Prusias king of Bithynia.	184.
3822.	Death of Hannibal.	182.
3823.	The Romans send Commissioners into Africa, to	181.

A. M.

CARTHAGE.

Ant. J. C.

- adjudge the differences that had arose between the Carthaginians and Masinissa.
3848. Second embassy sent by the Romans into Africa, to make new enquiries into the differences subsisting between the Carthaginians and Masinissa. 156.
3855. Beginning of the third Punic war. It subsists a little more than four years. 149.
3856. Carthage is besieged by the Romans. 148.
3858. Scipio the younger is made consul, and receives the command of the army before Carthage. 146.
3859. Scipio takes and entirely demolishes Carthage. 145.

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GENERAL

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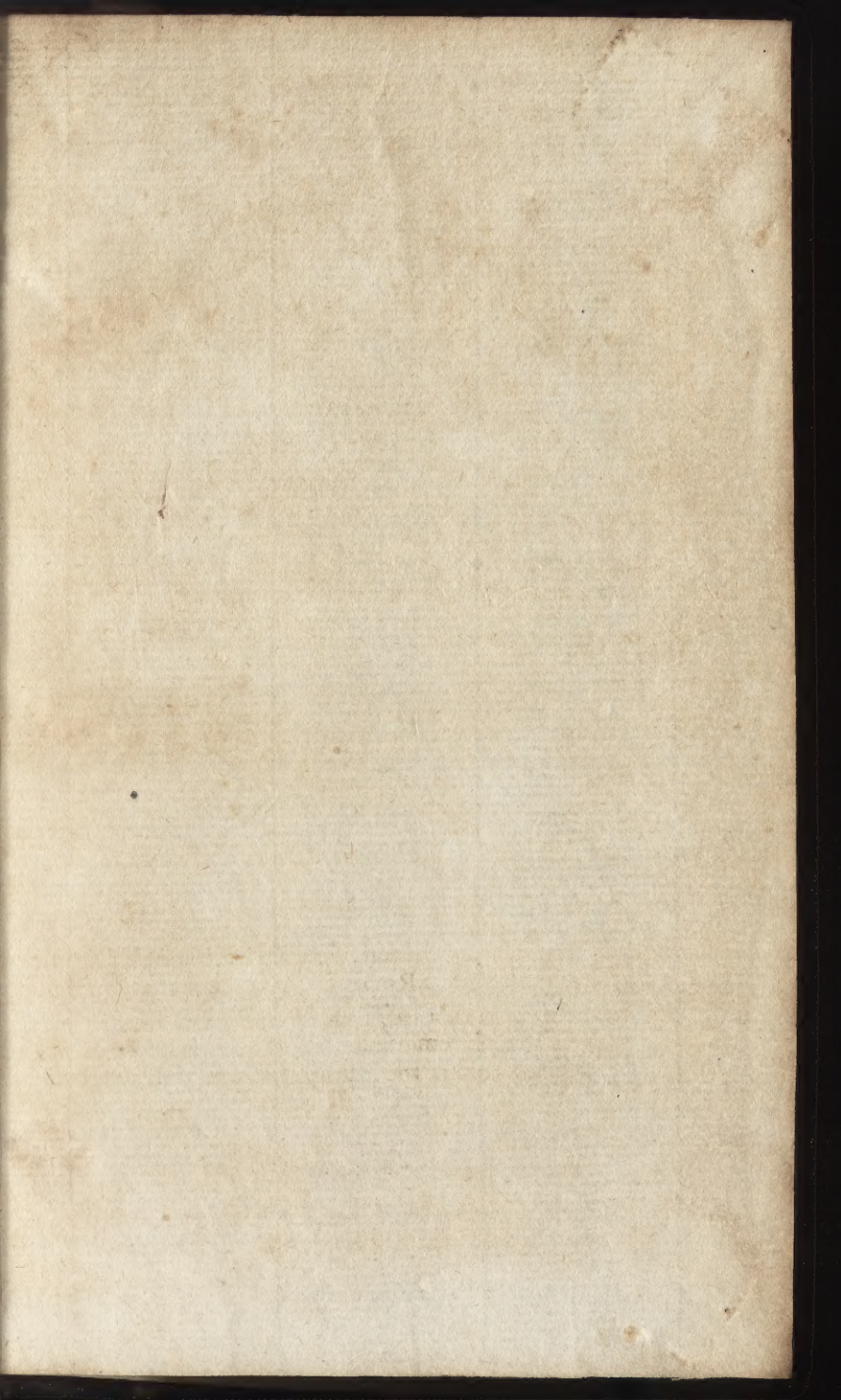
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